

SUNDAY SCHOOL JOURNAL

for
TEACHERS
AND
YOUNG PEOPLE.

NEW SERIES.

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My Garden.

BYRENA M. HURD.

In my garden I have planted
Many roots with loving care,
Sowing, too, rich seeds of promise,
Patience, purity, and prayer.

Here and there I made deep borders
Of endurance to the end,
Sowing thickly in the center
Love to enemy and friend.

Charity for fallen brothers,
Faith, and hope, and earnestness,
I was moved to plant together,
With desire that He would bless.

May the Sun of brightest splendor
Shine upon my garden fair!
Watered with the dews of heaven,
May it fruit and blossom bear!

The Pillar of Fire.

WHEN journeying in the night-time, what a magnificent guide was the pillar of fire that led forward Israel's host! It shone, too, till morning. There may have been questionings, down in the moving columns, whether that light would flash down into some defile or across some confusing mountain-pass where they might journey, but that light did not fail God's people one moment.

In our work for others we may have discouraging doubts. Israel's God is plainly with us now. We venture to doubt and wonder if the kindly light of a guiding Providence will accompany us all the way. Along the line of our work, we can see points where definite irruptions of danger may occur, each age of youth feeling its peculiar solicitations of evil. At various ages there will be temptations to drop the Bible, forsake prayer, lose the relish for God's day and God's house. Can we

anticipate these, and be assured that when they threaten to block our path we shall be ready for the emergency? God's promise will not fail. It will be like the marvelous glow from the pillar of fire waiting by night on God's people. If they journeyed in the dark, it lighted up that one stretch of darkness, but that was enough. In the lamp of God's grace there is as much oil as in olden times, and night by night it will shine. Be not distressed, only vigilant. O Israel, doubt not Israel's God. Let us live in the light of Christ's presence, and that is the best light we can take with us. Into the city of the great King we shall some day bring our pilgrim-flock.

Where his Arms Went.

MEMORIES of our fallen heroes will be revived by the observance of Memorial Day, and bloom white and fair as the flowers on the graves of our noble dead. Looking back, we can see our brave soldiers advancing in an engagement to carry the enemy's works on heights bristling with cannon. They have gone ahead at the colonel's ringing cry, "Forward!" only to melt away before the ranks opposing them, like handfuls of snow thrown on the hearth-stone before the hot open fire. Down go the colors of the regiment, but a brave sergeant catches them up, holds them above his head exultingly, and shouts to his comrades to follow him. Away go the regiment, pressing nobly up; but while waving his flag and shouting, down goes the sergeant like a leaf struck by a tornado. When they lift the flag-bearer, the flag, stained with his blood, is beneath him, and both arms have been torn away by a shell. It was an illustration of the fact of individual responsibility. Somebody must pick up the flag. "I will be that one," thought the gallant soldier.

Do we to-day look back? Memorial Day is one

of the occasions when we also look around us. We think of the vast multitude that have arms, and their duty, especially in a republic, is to use them and lift the colors and press on the charge made in every good cause. Turkey, China, Russia, every government not republican, is glad to have its subjects feel such a measure of personal responsibility as to die in war-time, for czar, sultan, and emperor. In time of peace, those who make the government would have the people feel a like responsibility to live for them, think as they think, act as they act. In a republic the people are the government. For its success or ill-success they are responsible. You must load, then, the young people in your class with this consciousness of responsibility. They have arms to be extended not simply for flag-raising but to vote, and vote right, to push the interests of schools, to beat down the rum-power, to throttle licentiousness, to advance in every possible way the cause of Christ. Who will lift the flag? Who will be docile to follow with a sword of righteousness? You will do a grand work for God if you make your boys or girls realize that they have arms and that they must use them.

We have too many seemingly armless individuals in the republic; not because they have lost their arms in the doing of something, but because they hide them behind the activity of others with perhaps less judgment and less conscience but more courage. Teach your young people that the grand lesson of Memorial Day is personal responsibility for the welfare of the republic. Turn the graves of the dead into hallowed altars for the consecration of the living.

Some Sunday-School Statistics.

From the Year-Book of the Sunday-School Union of the Methodist Episcopal Church for 1886 we gather the following facts and figures, which will doubtless interest many of our readers.

The statistics show that we have now 23,104 schools; 257,849 officers and teachers; and 1,897,368 scholars. This is an increase, over the previous year, of 614 schools, 11,795 officers and teachers, and 79,836 scholars. Of the officers and teachers 222,982 are Church members or probationers; and of the scholars, 474,705. There have been during the year 110,996 conversions in our Sunday-schools.

We give also a list of the periodicals issued under the editorial supervision of the corresponding secretary, together with the average circulation for the year:

Sunday-School Journal.....	145,125
Sunday-School Classmate.....	101,545
Sunday-School Advocate.....	217,346
Picture Lesson Paper.....	277,146
Beginner's Leaf.....	186,175
Berean Leaf.....	1,299,250
Senior Leaf.....	85,837

Leaf Cluster.....	3,700
The Study.....	6,250
Our Youth.....	16,000

The following are issued under the editorial supervision of the German Corresponding Secretary:

Haus und Herd.....	7,000
S. S. Glocke.....	23,000
Neue Glocke.....	10,800
Bibelforscher.....	36,200
Bildersaal.....	200

The aggregate circulation of English periodicals for the year was 19,876,524 copies, and of German, 1,040,800; making a total of 20,917,324 copies. The aggregate number of pages contained in these was 275,353,248.

The figures show a gratifying increase in all departments of our work.

Any pastor who desires a copy of the Year-Book can have it by sending his request to the editor of this JOURNAL.

A Timely Article.

WE requested our friend MR. FOUNTAIN J. HARTLEY, one of the Honorary Secretaries of the London Sunday-School Union, to write an article for the JOURNAL on the lessons which a careful study of Sunday-school statistics conveys. We strongly suspect that American workers have need to be reminded of their duty to the out-of-school population. We have been looking up. Have we been looking down? While we glory in the classes made up of the children of wealth and intelligence to be found in our American schools, it may be that we have not cared for the children of poverty and ignorance. Read with care, with thoughtfulness and with prayer, the wise and forcible words of Mr. Hartley. Let us not neglect the neglected mass of our American population.

Sunday-School Extension.

BY FOUNTAIN J. HARTLEY.

SUNDAY-SCHOOL extension, while doubtless of secondary importance to the twin subject of Sunday-school improvement, is well worthy of serious consideration by all the friends of religious instruction.

While the question how to raise the character and increase the efficiency of Sunday-schools is one of transcendent interest, its solution will in no wise be hindered by an attempt to answer the kindred question, how to bring a larger proportion of our youthful population under the influence of the Sunday-school teacher.

Now that our figures have become so large and imposing that we can speak of nearly fifteen millions of Sunday-school scholars among the English-speaking peoples, we are, perhaps, too liable to forget the large number still outside, who ought to be

brought in to share in the benefits which this glorious institution is calculated to impart.

What proportion of the population should be Sunday scholars? is the question; which depends upon the view we take as to the number of adults who may be expected to come under Sunday-school instruction.

In Wales, where numbers of Christian men and women occupy the classes and study the Bible on the Lord's day, about thirty per cent. of the population are Sunday scholars. In some parts of England, where senior and adult classes are extensively provided, the proportion is about twenty-five per cent.; while at the time of our last statistical review the average proportion for England and Wales was twenty per cent.—one in every five of the population being a Sunday scholar.

In Scotland the proportion was nearly fifteen per cent., and in Ireland the number of scholars in Protestant Sunday-schools was less than six per cent. of the entire population, so that the general average for the United Kingdom was brought down to seventeen and a quarter per cent.

Similar and even greater variations exist in the United States, and to some of these I desire to call the attention of my transatlantic Sunday-school friends, through the medium of the JOURNAL.

According to the figures presented at the Louisville convention by the excellent statistical secretary, Mr. E. Payson Porter, the general average proportion of Sunday scholars to the population was fifteen and a quarter per cent.; ranging from twenty-one and a half per cent. in Connecticut and Maryland to five and a half per cent. in California and four and a half per cent. in Nevada, while, as might be expected, several of the territories had a still smaller proportion.

Some of the variations between the several States are particularly striking.

Connecticut stands at the head of the list, and Maryland is almost abreast of her; while Nebraska, which stands third, surpasses Pennsylvania, New York, and New Jersey, and leaves Illinois and Massachusetts far behind.

When I visited Omaha in 1873 it seemed to me almost on the verge of civilization, while Boston appeared to be in the very center of enlightenment and Christian activity; yet in Nebraska nearly twenty per cent. of its population are Sunday scholars, and in Massachusetts the proportion is barely twelve per cent.; while Illinois, one of the most thoroughly organized States in the Union, has only sixteen and a quarter per cent.

Among the cities, Washington stands first, with a percentage of twenty-one; Baltimore has eighteen and four-fifths per cent.; Philadelphia, eighteen and one third per cent.; Brooklyn, from which larger proportions might be expected, has a little over fifteen per cent.; Chicago, thirteen per cent.; Boston, eight and two thirds per cent.; and New York, only seven and one third per cent.; St. Louis, San Francisco, and New Orleans having a lower proportion still.

It should be remembered that these figures, being taken from the report made to the Louisville Convention, are more than three years old, and that those relating to Massachusetts are, in fact, six years old, so that the report to be presented at Chicago will probably exhibit some further improvement.

Having thus stated the facts upon which my appeal for Sunday-school extension is based, it will be well to inquire into the causes which contribute to the discrepancy which exists.

Poverty, which in Ireland interferes so greatly with our Sunday-school progress, and which reduces so considerably our average proportion in the United Kingdom, is one of the difficulties in the way of Sunday-school growth in the large towns and cities of the United States.

The enormous number of Irish, German, and Chinese residents in some of your States, and the large influx of immigrants constantly arriving at your sea-ports, must also have an important bearing on the question. And besides these causes there are doubtless others, unknown to me, which operate to produce the variations which your statistical reports reveal. Is it not possible, too, that a considerable number of the children of the poorer classes are still outside the Sunday-school, and ought to be gathered in?

When I visited you in 1873 I was struck with the large number of your scholars evidently belonging to the better class of society, but though I visited many of your mission schools I was unable to form an opinion on the question whether the poorer classes were sufficiently cared for or not.

A careful examination of your statistics, and especially those relating to your larger cities, has led me to the conclusion that your most pressing duty lies in this direction.

In England we have not succeeded nearly as well as you have in laying hold of the upper ten thousand, or even of the higher middle class, though we are of late years making progress in this respect, and hope by looking still more in that direction, while not forgetting those who are still among the neglected poor, to bring up our proportion of those under Sunday-school instruction to a much higher percentage.

It appears to me that on both sides of the Atlantic we ought to hear the Master's words, "These ought ye to have done, and not to leave the other undone;" and that while we in England press chiefly, though not exclusively, in one direction, you in America have to look chiefly, though not exclusively, in the other direction, so as to bring within our influence the children of all classes of society.

If at the same time you endeavor to include within your primary classes more of the infantile population, and we try to obtain a larger number of scholars in our senior and adult classes, we shall each of us in all probability succeed in raising our proportion of Sunday scholars to at least twenty-five per cent. of our populations.

To accomplish this you have to add between four and five millions to your present roll of scholars,

and we have to increase our numbers by at least two millions, which would bring up our grand total to more than twenty millions among the English-speaking nations.

If we succeed in this glorious undertaking on behalf of Sunday-school extension at home, and if at the same time we each and all do our part in promoting the work of religious instruction upon the continent of Europe and among the heathen nations, we shall hasten the fulfillment of the divine prediction, "All thy children shall be taught of the Lord, and great shall be the peace of thy children."

Glooucester House, London.

Influence of Egypt on the Religion of Israel.

BY G. M. STEELE, D.D.

THERE are many theories which attempt to account for the system of religion promulgated by Moses in some other way than that described in the Bible. Among them is that which makes it a derivation from the religion of Egypt. Some plausibility is lent to this theory from the long sojourn of the Hebrews in that land, and especially from the fact that Moses, the great human instrument in the revelation of this system, was educated in the great schools of Egypt. It was not unnatural, rationalistically considered, to presume that he carried over at least many of the notions he had thus gained into the system devised by himself.

But it is one of the most positive evidences of the divine character of the Mosaic system that the very opposite of this is true. It requires very little, and not very profound, investigation to demonstrate this. It is not unlikely that the Israelites, during their sojourn for so many generations in the midst of a highly civilized people, would contract many habits of thought and imbibe many notions peculiar to that people. Probably there were customs and usages which they carried with them out of Egypt from which they did not free themselves for some ages. But whether many of these were not wholly alien to their own religion, instead of being incorporated into it, is hardly a doubtful question.

The religion of Egypt, like that of many other ancient nations, there is good reason to believe, was in its earliest stages a pure monotheism. But long before Moses's time it had degenerated into a vast and complicated polytheism. It was not, as we might be led to believe from certain writers on this subject, a system in its rude stages of evolution, and tending to something higher and purer and simpler. For as we have seen in a previous article, Egyptian civilization had reached a very advanced stage of development, and had arrived at a point to which in several respects no subsequent nation has attained. The religion was not on its way up, but rather on its way down to low, coarse confusion and degradation.

We are informed that Moses was "learned in all the wisdom of the Egyptians," and that he was "mighty in words and deeds." That is, as I sup-

pose, he was recognized as a man of great power in his time and community. It is probable that he was educated among the priests, and very likely for that calling, at the great university in the city of On, or Heliopolis, the head-quarters of the Egyptian priesthood and religion, and of their educational system as well. We are to remember that he spent forty years in the enjoyment of these higher privileges before he renounced his princely and priestly relations. The Scriptures are entirely silent concerning him during all this time. We are to remember also that he was to spend yet forty years in the solitude of deserts and amid the grandeur of mountains, digesting his Egyptian learning and meditating on the truths he had been taught in the schools, and the still more profound truths which nature was constantly revealing to him and which were being interpreted by the Spirit of God, before he entered upon the great mission of his life.

Whatever influence may have been exerted by Egypt on the Hebrew religion must have been mainly through Moses. It is not to be questioned that the Israelites acquired many usages from the people among whom they had so long dwelt. But it by no means follows that these in any way modified their religious system. On the contrary, this system clearly contained provisions whose intent was to discourage and extirpate some of these very usages.

The influence of Egypt on Moses himself was unquestionably great, and this influence was doubtless manifest to a certain extent in the system in the preparation of which he was the instrument. But this affected rather the character of the instrument than the essentials of the system. The effect of his elaborate and protracted mental training was such that taken in connection with his extraordinary native endowments and his own subsequent solitary self-culture, remarkably fitted him for the great office which he was to fill.

But when we come to compare the religious system of Israel with that of Egypt, we are struck at once with the utter absence of many features which on any theory of mere human agency we would naturally presume would have been derived from that elaborate system with which Moses was familiar; features, too, some at least of which could not have been wholly bad. This is all the more remarkable because there is evidently in the new system no straining after originality, and no attempt to antagonize any other religion, or to get as far away from it as possible, but simply a disposition to set forth in apprehensible form the radical and essential elements of true religion.

This is seen most palpably and conspicuously in the very conception with which the religion begins. "And God said unto Moses, I AM THAT I AM. . . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Here we have the simplicity, the unity, the self-existence of the divine nature—THE ETERNAL! In what vivid contrast this stands with the vast and complex polytheism of Egypt. The latter to the casual observer is a

bewildering chaos out of which it seems impossible to evoke order or congruity of any sort. "The number of deities is probably greater than that of any other nation. There are countless gods in heaven and below the earth. Every town and village had its local patron. Every month of the year, every day of the month, and every hour of the day and of the night had its presiding divinity, and all these had to be propitiated by offerings." Many of these gods, as also of the ceremonies connected with their worship, were of the most fantastic and grotesque kind. How confused the system at times became is illustrated by Renouf, who says: "Students of mythology will not be astonished or scandalized if they discover that Osiris is the father, brother, husband, and son of Isis, and also the son of their child Horus." It will be at once obvious how exactly opposite all these multiplied forms of idolatry, human, animal, and celestial, were to the conception of Deity presented by Moses.

I have not space to point out many other particulars in which the Hebrew religion was utterly alien to that of Egypt; but there is one very remarkable instance of this, and that, too, such as perhaps we should least expect. The doctrine of the Future Life, and of rewards and punishments determined by conduct in this world, is a prominent feature of the old Egyptian religion. In no other ethnic religion is this notion so clearly set forth. The theory involved various transformations and metamorphoses of the soul in the other world, though there was in it nothing of the Pythagorean metempsychosis. Nor was there any trace of an intermediate state of purification between death and final bliss. Certain operations had to be performed, certain regions had to be traversed, certain prayers had to be recited, but there is no indication of any thing of an expiatory nature. There was much that was fantastical and mechanical, and to a purely spiritual mind very repugnant. But the individual passes through triumphantly and comes forth as a god, whom henceforth nothing can harm. He is identified with Osiris and every other divinity. It was like all the rest of the religious systems, vast and complicated; but there is not space for further detail.

Now on any naturalistic hypothesis it is most singular that this doctrine of the future life, so prominent and so firmly fixed in the Egyptian system, should not have been made a conspicuous element in that of the Israelites, who had been for centuries familiar with it. But so far from this, we find that it is not obviously expressed anywhere in the Pentateuch, and seldom or never appealed to as a motive to godliness and virtue. That the Israelites believed in the future world there is little room to doubt. There were good reasons, no doubt, why this was not brought forward prominently in their scheme of religion. On this point we can only make conjectures. Evidently the whole Egyptian theory in this respect was corrupt and misleading. It was needful that this infant nation should be as far as possible separated in their associations from all the debasing Egyptian notions. Therefore it became necessary

to leave this doctrine somewhat obscure, and allow it to occupy a subordinate place in their system. Dean Stanley gives another reason for this partial silence. "The Future Life was not denied or contradicted—but it was overlooked, set aside, overshadowed, by the consciousness of the living, actual presence of God himself."

It has been suggested by certain writers that the custom of sacrifices in the Mosaic religion may have been borrowed from Egypt. There is no ground for this other than that sacrifices formed a feature of both religions. But so they did of all ancient religions. This feature seems indigenous to all systems of worship, and there is no need to suppose that they borrowed from one another in this respect.

The Levitical priesthood has been mentioned as presenting a caste similar to that of the priestly caste of Egypt. It is true that one tribe was set apart for this office. But so far was this from constituting a caste that we are almost surprised at the little influence they exerted in either the education or the government of the people. They, in fact, enjoyed no superior privileges.

Opening and Closing Services for Second Quarter of 1887.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPT. God be merciful unto us and bless us; and cause his face to shine upon us.

SCHOOL. That thy way may be known upon earth, thy saving health among all nations.

SUPT. Blessed be the name of God for ever and ever: for wisdom and might are his.

SCHOOL. He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

SUPT. Sing unto God, sing praises to his name: sing unto the LORD, all the earth.

SCHOOL. O God, my heart is fixed; I will sing and give praise, even with my glory.

III. SINGING.

V. PRAYER, followed by LORD'S PRAYER in concert.

V. SCRIPTURE LESSON.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW AND APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON. To consist of the Apostles' Creed and the Second and Third Chapters of Catechism Number One.

VI. ANNOUNCEMENTS (especially of the Church service and week-evening prayer-meeting).

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. Happy *is* he that hath the God of Jacob for his help, whose hope *is* in the LORD his God.

SCHOOL. The LORD shall reign forever, *even* thy God, O Zion, unto all generations. Praise *ye* the LORD.

III. DISMISSION.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: THREE MONTHS' STUDIES IN THE OLD TESTAMENT.

B.C. 1550.]

LESSON V. ISRAEL IN EGYPT.

[May 1.]

Exod. 1. 6-14. [Commit to memory verses 12-14.]



6 And Jo'seph died, and all his brethren, and all that generation.

7 And the children of Is'ra-el were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there arose up a new king over E'gypt, which knew not Jo'seph.

9 And he said unto his people, Behold, the people of the children of Is'ra-el are more and mightier than we:

10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth

out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pha'raoh treasure cities, Pi'thom and Ra-am'ses.

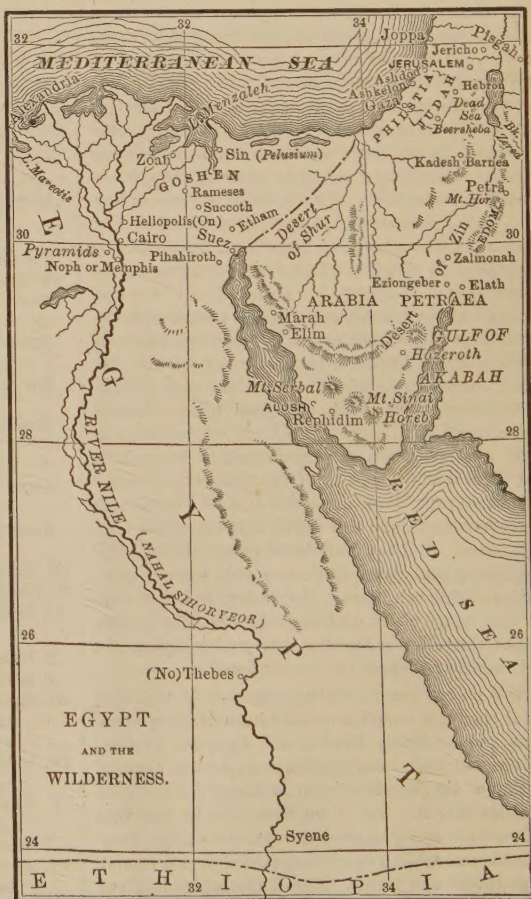
12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Is'ra-el.

13 And the E'gyptians made the children of Is'ra-el to serve with rigor:

14 And they made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigor.

General Statement.

The lesson before us includes a period of uncertain length, from the death of Joseph to the birth of Moses. By the old chronologists it was regarded as one hundred and sixty years, but the recent writers consider it more than twice as long. During that period great changes took place in the condition of the Israelites. While Joseph lived, they were a little clan, living in the province of Goshen, and held in esteem by the Egyptians for Joseph's sake. In a warm climate, with the means of subsistence easily obtained, their numbers increased greatly; and when Moses was born they were counted by the million. But with increase came suspicion and dislike on the part of the people of the land, such as has ever been the fate, not altogether unmerited, of the Israelites. They lived apart, worshipping a God unknown to the Egyptians, and sacrificing animals which they regarded as sacred. They were no longer like their ancestors, a tribe of shepherds; but they cultivated the soil, and made Goshen like a garden. There seemed to be a danger that they would absorb the wealth and outnumber the population of the natives in the Nile valley. A new king arose, the founder of a dynasty, or a conqueror and organizer, who would brook no separate clan or race in his dominions. Under his rule, the Israelites were reduced not merely to a subject, but also a servile, condition. Though not sold individually as slaves, they were treated as the serfs of the state. Heavy taxes were laid upon them, and they were compelled to labor upon public works. Yet God overruled this evil for their good, for without it they would have loved the lowlands of Egypt too well to have ever forsaken them for the hills of Canaan and their high spiritual destiny.



Explanatory and Practical Notes.

Verse 6. And Joseph died. He died at the age of one hundred and ten years, during eighty of which he had been a prince in Egypt. By his dying command, his embalmed body was kept unburied, awaiting the return of the Israelites to their own land. Thus his bones were for centuries the evidence of his faith. **All his brethren.** As the sons of Jacob were of nearly the same age, their deaths may have been not far apart. **All that generation.** All of the Israelite family who had been born in Canaan. (1) *God's children die, but God's Church lives.*

7. The children of Israel were fruitful. Egypt has ever been celebrated for fruitfulness, both in crops and in families, and the province of Goshen is at this time the one that increases most rapidly in population. **Increased abundantly.** Literally, "spawned as fishes." All the expressions in this verse indicate a wonderful increase. The ordinary chronology gives only four generations, by which it is impossible to account for the numbers at the Exodus. But in 1 Chron. 7. 23-27, in the genealogy of Joshua, we find that his was the twelfth generation from Joseph. This accords

with the statement in Exod. 12. 40, that the sojourn was four hundred and thirty years. **The land was filled with them.** Not the whole land of Egypt, but the land of Goshen, extending from the eastern branch of the Nile to the desert.

8. A new king. This is believed to refer to the founder of a new dynasty or succession of sovereigns, separated from the traditions of the past. The king referred to may have been Amosis, or perhaps the great Rameses II., whose mummified body has recently been brought to light. He was a great conqueror, and enlarged the boundaries of Egypt beyond the dominions of all its preceding or succeeding kings. **Knew not Joseph.** He may have known of Joseph's rule from the annals of the kingdom, but cherished no attachment to his memory. (2) *Earthly honor soon passes away, but the honor which comes from God is enduring.* (3) *A man may be forgotten, but his influence and the results of his life will abide.*

9. He said unto his people. Probably in the council of state, to the rulers. **The people of the children of Israel.** In the course of a few centuries they had grown from a family to a people, and were now recognized as a distinct element in the political problems of the time. The king of Egypt knew little of their history, and of course had no conception of their destiny, but looked upon them as an alien race, with foreign customs, and worshipping other gods than those of Egypt. (4) *How rarely are God's people fairly estimated by the world! More and mightier than we.* If spoken of the land in general, this was a gross exaggeration; though it may have been true in the district of Goshen. Says Trapp: "He speaks as if he had looked through a multiplying glass."

10. Come on. The Rev. Ver. omits "on." Let us deal wisely. Their plan was dictated by worldly cunning, rather than true wisdom, for no wrong act is ever wise. By kindness they might have made this increasing people their friends and helpers. **Lest they multiply.** The policy of the Egyptian government was to stop the rapid increase of the Israelites, by their enslavement and the destruction of their male children. A similar plan was pursued by the Spartans toward the Helots in ancient times, and by the Saracens toward the Egyptians in the Middle Ages. **Falleth out any war.** The Israelites lived on the eastern border of Egypt, the side exposed to invasion from Asia; and being of Semitic origin, might be friendly toward the Asiatic peoples. **Fight against us.** The danger from the Israelites was purely hypothetical, a "may be" only, yet it served as an excuse for the proposed legis-

lation against them. (5) *How many of our troubles are only in our own imagination!* (6) *How easy it is to find an excuse for an evil deed!*

11. Therefore. There are two sides to the oppression of the Israelites. On the human side it was a great wrong, as well as a political blunder, for no race ever gains by the oppression of another. But on the divine side, it was permitted that Israel might be weaned from its Egyptian home, and disciplined into strength for its destiny. (7) *God's plans include and employ even the wrath and wrong of man, for divine ends.* **Taskmasters.** In the original an Egyptian word, meaning "chiefs of tribute," and found on the monuments. They were Egyptian nobles, under whom were native Hebrew overseers. Exod. 5. 19. **Burdens.** The Israelites were not individually reduced to slavery, and sold, as Joseph had been to Potiphar; but were oppressed by heavy exactions in taxation and compulsory labor upon public works. **Treasure cities.** Rev. Ver. "store cities," depots for military supplies and provisions. **Pithom and Raamses.** One of these was situated on the eastern branch of the Nile; the other between the Nile and the desert. Both had been built long before, but were now enlarged and fortified as a defense to the frontier of Egypt. Some Egyptologists claim to have found the Hebrews named, under the form Aberiou or Apuru, in an ancient papyrus, as builders of Raamses.

12. The more they afflicted them. The persecution only served to show the vigor of the Israelite stock, and utterly failed to extirpate the chosen people. This toughness and power of endurance have been marked traits in the character of the Israelites as a race in every age, and were foreseen in God's choice of the Abrahamic family. **They multiplied.** (8) *Just as trees grow better from pruning, so God's Church grows by persecution.* **They were grieved.** The word in the original "expresses a mixture of loathing and alarm."—Canon Cook.

13, 14. Serve with rigor. The object of the Egyptians in their treatment of the Israelites was to break their spirits, shorten their lives, stop their increase, and diminish their numbers. **In mortar and in brick.** Many of the buildings of Egypt were of brick, made from Nile-mud mixed with chopped straw and dried in the sun. In a temple at Thebes may still be seen depicted the process of brick-making by captives, with overseers sitting by, whip in hand. **In the field.** Probably in digging canals by which the water of the Nile was carried throughout the land for irrigation.

HOME READINGS.

- M.* The house of bondage. Exod. 1. 6-14.
Tu. Praise for deliverance. Deut. 26. 1-11.
W. Freedom through Christ. Rom. 8. 1-14.
Th. One redeemed sinner. Luke 8. 26-39.
F. The year of jubilee. Lev. 25. 39-46.
S. The hatefulness of sin. Rom. 7. 7-25.
S. The blessedness of freedom. Psal. 1. 1-6.

GOLDEN TEXT.

He increased his people greatly; and made them stronger than their enemies. Psal. 105. 24.

LESSON HYMN.

Yes! for me, for me he careth,
 With a brother's tender care,
 Yes! with me, with me he shareth
 Every burden, every care.

Yes! o'er me, o'er me he watcheth,
 Ceaseless watcheth night and day;
 Yes! e'en me, e'en me he snatcheth
 From the perils of the way.

Yes! in me, in me he dwelleth,
 I in him, and he in me;
 And my empty soul he filleth,
 Here, and through eternity.

TIME.—1580-1571. A period longer or shorter down to Moses's birth.

PLACE.—The land of Goshen. Pithom. Raamses.

RULERS.—In Egypt, Rameses II. or Amosis I.

DOCTRINAL SUGGESTION.—Bondage in sin.

QUESTIONS FOR SENIOR STUDENTS.

1. A Growing People.

How many direct descendants or relatives of Jacob came with him into Egypt?

How many years passed from the presentation of Jacob before Pharaoh to the birth of Moses?

How many years from the descent into Egypt till the exodus?

Was it possible for the population to increase to a million or two millions in this time?

What was the purpose of this prosperity in God's plan?

Why was the life in Egypt necessary?

Give probable reasons why they did not go directly back to Canaan when the famine was over.

What was the effect of trial upon these Israelites?

What sort of life did they lead in the times of our lesson?

2. A Cruel King.

Who was this Pharaoh?

What dynasty had preceded him?

How was his cruelty shown?

What settled purpose concerning the children of Israel did he announce?

What place was this experience of cruelty to have in the memory of this people? Deut. 26. 6. To understand it, read also vers. 1-5.

What is meant by the king not knowing Joseph?

What more serious defect was there in this king's knowledge?

What allusion to this bitter bondage is found in the opening of the Decalogue?

Do you see any resemblance between Pharaoh's course and that pursued by Satan toward the sinner?

Practical Teachings.

Here is a proof that God's word fails not. This very affliction was long before foretold. Gen. 15, 13, 14.

Here is a proof that the Church cannot be destroyed by persecution.

Here is the picture of the life of a sinner held by his master to serve with rigor.

Pharaoh's wise dealing was the supremest folly.

So always the wisdom of this world is foolishness with God.

Hints for Home Study.

1. Reckon out the chronology of this lesson. There are certain dates fixed, which we have had, which will lead to our conclusions.

2. Examine carefully every sentence to be sure that you understand what each one means.

3. Study this lesson as you study a school lesson. Find all its facts, and commit them to memory in order.

4. Joseph had two sons. Find what must have become of them. They had a princess for a mother. Were they and their children of the royal house, or were they in Goshen?

5. Make a comparison between the bondage of sin and the bondage of Pharaoh?

QUESTIONS FOR INTERMEDIATE SCHOLARS.**I. A Growing People.**

How old was Joseph when he died? Gen. 50, 22.

What generation died of which mention is here made?

What shows that the Israelites were a growing people?

Who was the author of their prosperity? (See Golden Text.)

Than whom did God make them stronger?

2. A Cruel King.

What change occurred in the government of Egypt?

What is meant by "knew not Joseph?"

What did the king observe about the Israelites?

What danger did he fear from this source?

What affliction did he visit upon them?

What building were they compelled to do?

What effect had affliction on the Israelites?

How did the Egyptians feel about this?

How did they then compel the Israelites to serve?

How did they embitter the bondmen's lives?

How much of rigorous service was exacted?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That the best service may be forgotten?

2. That ingratitude begets cruelty?

3. That God cares for his people in trial?

Hints for Home Study.

When had this oppression of the Israelites been foretold?

How long did their bondage continue?

Why did not oppression crush out these people?

QUESTIONS FOR YOUNGER SCHOLARS.

How did God prosper the children of Israel? **He made of them a great multitude.**

What did they possess while Joseph lived? **Great power and riches.**

What happened after Joseph died? **A new king reigned in Israel.**

How did he feel toward the children of Israel? **He hated and scorned them.**

What did he observe? **That they were more numerous than the Egyptians.**

Of what was he afraid? **That they would rise up and overwhelm him.**

What did he plan to do? **To afflict and degrade them.**

What did he make them? **His slaves.**

What were they obliged to do? **To work for him.**

What did he compel them to build? **Fortified cities.**

What did he set over them? **Hard task-masters.**

How was God with them in their trouble? (Repeat the Golden Text.)

How did the Egyptians look upon them when they saw this? **With fear and jealousy.**

Where did they compel them to work? **Out in the open fields.**

What did they put upon them? **Still heavier burdens.**

Words with Little People.

Satan is more cruel than the Egyptian task masters. He will make you work hard for him without pay.

He will try to degrade and ruin you.

He will do his best to keep you out of the heavenly Canaan.

Only God can keep you safe from his power.

THE LESSON CATECHISM.

[For the entire school.]

1. How long were the children of Israel in Egypt? **More than two hundred years.**

2. Who ruled Egypt in the latter part of this time? **A king who knew not Joseph.**

3. How did he treat the Israelites? **He oppressed them cruelly.**

4. How did God care for his people, as stated in the Golden Text? **"He increased,"** etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.**The People of God.****I. A LOWLY PEOPLE.**

Joseph....and all that generation.

"All the souls....were seventy." Exod. 1, 5.

"Fear not, little flock." Luke 12, 32.

II. A GROWING PEOPLE.

Fruitful, and increased abundantly. v. 7.

"Who can count the dust of Jacob?" Num. 23, 10.

"A great multitude....no man....number." Rev. 7, 9.

III. A HATED PEOPLE.

More and mightier....deal wisely. v. 9, 10.

"Crafty counsel against thy people." Psa. 83, 3.

"Hated of all men for my name's sake." Matt. 10, 22.

IV. A PERSECUTED PEOPLE.

Set over them taskmasters to afflict. v. 11.

"They shall afflict them." Gen. 15, 13.

"Accounted as sheep for the slaughter." Rom. 8, 36.

V. A SUFFERING PEOPLE.

Their lives bitter with hard bondage. v. 14.

"Laid upon us hard bondage." Deut. 26, 6.

"In the world ye shall have tribulation." John 16, 33.

VI. A PROTECTED PEOPLE.

The more they afflicted....grew. v. 12.

"He increased his people greatly." Psa. 105, 24.

"Not an hair of your head perish." Luke 21, 17.

THOUGHTS FOR YOUNG PEOPLE.**God's People in the World.**

1. Egypt may stand as an illustration of the world; and Israel as the people of God in every age. So in this lesson we see God's people in the world, yet a separate people from the world; not making it their permanent home, but only staying in it for a while, awaiting a better inheritance. v. 6, 7.

2. God's people in the world are a growing and increasing flock. Just as Israel grew from seventy to two millions, so Christ's Church grew from one hundred and twenty to countless multitudes. There is a living, growing power in divine truth. v. 7.

3. God's people must either become like the world in which they live, or be despised, hated, and persecuted by the world. Israel might have been popular with Egypt if it had given up its covenant hopes and become like the Egyptians. v. 8-10.

4. God's people may meet with persecution if they

are faithful, while in the world. Just as it was with Israel in Egypt, so was it with Christ and the apostles. with Luther and the reformers, with Wesley and the early Methodists.

5. Trouble will not destroy God's cause, but will only make it grow. Christianity grew all the more rapidly for its early persecutions, and grows now the more for the opposition of the world. Moreover, trouble is God's way to make his Israel willing to leave Egypt, the world, and turn its face toward the land of promise.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

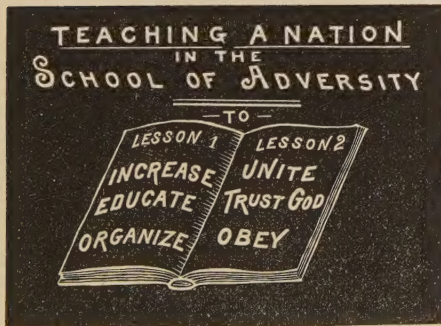
Give a short review of the facts of Israel's descent into Egypt, circumstances leading to it, causes, etc.... Of the events of the sojourn we have scarcely any knowledge, but a few of its purposes were, 1.) To enable Israel to grow. 2.) To give them civilization. 3.) To keep them apart.... But the sojourn had its dangers, that Israel might become like Egypt, and be content to stay in Egypt; hence the oppression was permitted.... Show how the oppression came about.... How the Israelites were treated.... The benefits of the oppression: 1.) Strength of character. 2.) Training in work. 3.) Willingness to leave Egypt.... Show how the lesson represents the people of God in the world. (See the Analytical and Biblical Outline.)... Show in it the benefits of trouble to men.... Give illustrations of the benefits of trouble from the lives of Joseph, Elijah, Paul, the reformers, etc.... Character like iron, made strong by fire and anvil.... Filthy rags, torn, cleansed, ground, transformed, become the finest white paper. So the family of Israel are disciplined into the people of God.

Songs from the Epworth Hymnal.

- 45. Though troubles assail.
- 100. Wondrous words! how rich in blessing.
- 119. Pass me not.
- 133. How firm a foundation.
- 155. It is well with my soul.
- 194. Come, ye disconsolate.
- 204. My times are in thy hand.
- 261. I'm but a stranger here.

Blackboard.

BY J. B. PHIPPS, ESQ.



On the blackboard is represented a great book, which a nation studied in the great school of adversity. In this school we as individuals often have to be taught that we may become educated to fill the place God has in store for us. The superintendent by his remarks, or

by questions, should bring out the reasons why God's people were permitted to be in bondage and to suffer. 1. To increase in strength of numbers. 2. To become educated in the industries, arts, and science of Egypt. 3. To become an organized body. 4. That oppression might unite them in one common brotherhood. 5. That their helplessness might teach them to trust in God. 6. That in trusting they would be ready to obey at the time of the exodus. Point to each item on the pages of the open book, and bring out the lessons one at a time. Close by announcing that the lesson of next Sunday will show how a single individual of this great nation was taught in two schools. (To draw the book, take a ruler and make straight lines faintly across the top and bottom, then the down lines strong, and lastly the curved lines; then erase the faint lines.)

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Who are Slaves?*

Print "Israel," in large letters. Ask to whom this name was given by God, and call back in brief the story of Joseph in Egypt, and the going down of his father and brothers to that land. Tell the pathetic story in the last chapter of Genesis, of the death and burial of Jacob, and Joseph's kind promises to his brothers. Also, how Joseph died and his brothers with their families stayed on in Egypt.

Print above "Israel," "Children of," and below, "in Egypt." Explain that as the years went on, the Israelites in Egypt increased until the country was full of them. All of Joseph's brothers were dead, and King Pharaoh was dead. Pin up a gilt crown, and tell that a new king ruled over Egypt. What is a king's business? Teach that the good king is like a father to his people, teaching them and helping them to be good and happy.

That is the way God, our great King, does, and every body, kings as well as little children, ought to try to do and be like him.

What did this king do? [Pin a yoke cut from paper to the board.] He made them bear heavy burdens. He gave them masters who beat them with whips. They had to work hard in the field and in brick and mortar. He made slaves of them. [Pin up paper links of a chain.] Was this doing as God would do? No: this was treating men as Satan treats them. Call for Golden Text, and teach that God had not forgotten them, and all the time they were growing stronger. Turn to Gen. 15. 13-16 and read, to show that God had foretold all this.

Print before the yoke "Bore the," and before chain, "Wore the," and underneath, "of slaves." Have them read the board in concert, and add, below all, "Put on by a cruel king." (The crown may be used in place of the word king.)



Tell that a cruel king is waiting to put burdens and chains on us. His name is Satan. He is afraid that children will join the great army of the good King, Jesus. When he gets his yoke on a child he puts a burden of fear and of guilt on him. It is this that makes the child afraid in the dark. He puts chains on his hands to keep him from doing right. O, how hard it is to be one of Satan's slaves! Every one who minds Satan is one of his slaves, and only Jesus can set him free.

Lesson Word-Pictures.

Gone is Joseph from Pharaoh's right hand. There is a great funeral one day. A vast procession winds out from the royal city. Men on horseback, men on foot, men in chariots—a far-reaching, somber train. The king himself is there. I can see the bowed heads of the shepherds who once came down from Canaan. I hear their sobs. Joseph is dead, the great Joseph! All the land is full of mourning. A rocky tomb is reached by the funeral retinue, is opened, receives a tenant, is closed up, and the procession moves back. They have left nothing behind but a poor, dumb mummy. Israel, though, stays in Egypt, and God prospers them. I see the shepherds leading out into the pasture-lands of Goshen vaster and vaster flocks. They toil in green wheat-fields that steadily widen. Like the Nile, this stream from Canaan overflows its banks. It goes all over Egypt. Hebrews are in the army. Hebrews are among the magistrates. Hebrews sail the Nile boats, and Hebrews raise the corn that fills them, and Hebrews buy up the cargo they bring back. The shadow of Great Joseph's name reaches across his race and protects it. The years though go by, the long, long years, generations and generations. The Hebrews are mightier and thicker than ever. There is a new king on the throne. Joseph's memory to him is only a twilight, gray and cold and dead. Joseph's people are any thing but dead, and this king is alarmed. As he sits upon his throne, there are evil thoughts behind his black, evil eyes. What if the Hebrew should have more influence than the Egyptian, and be an ally

to Egypt's enemies! The evil-eyed king frowns. He scowls grimmer and grimmer. He mutters, "It must not be." The Hebrew shall become a slave, and the Egyptian a task-master driving him out to a crushing drudgery. And now I see slaves bowing in the green wheat-fields, slaves drawing water from the deep, calm Nile, slaves climbing the high walls of cities under burdens of mortar and brick, slaves quarrying big blocks of stone and dragging them over the land, slaves piling up the pyramids, rearing the obelisks, shaping the strange Sphinxes, carving the mysterious wings brooding over temple portals. On the faces of these slaves are the marks of the shepherds who came down from Canaan so many years ago. Those who drive them out with the whip and follow them with the bastinado have faces seen on Egyptian relics to-day. All over the land, I hear by day the harsh droning of sad slave-songs, and by night on the floor of rude cabins the bondman kneels in the still moonlight, raises his bony hands, crying, "How long, O how long, thou God of great Joseph?" Joseph? Did he not say when dying that God would visit them and lead Israel back to Canaan? Did not Joseph bid them take his bones with them? O how long, O Lord, how long? The bones of Joseph! How still and dark it is in the resting-place of that old mummy! Will these bones ever be lifted? Will they ever be borne away by a great, tramping host singing the songs of freedom? O God of Joseph, how long, how long? O God of the great Joseph, hear the cry of the poor slave!

B. C. 1574.]

LESSON VI. THE CHILD MOSES.

[May 8.]

Exod 2.1-10.

[Commit to memory verses 7-10.]



1 And there went a man of the house of Le'vi, and took to wife a daughter of Le'vi.

2 And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.

3 And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

5 And the daughter of Pha'raoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

7 Then said his sister to Pha'raoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pha'raoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pha'raoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pha'raoh's daughter, and he became her son. And she called his name Mo'ses: and she said, Because I drew him out of the water.

General Statement.

It is God's way to make the wrath of man execute his will and defeat itself; and this is strongly shown in the bringing up of Moses, the deliverer of the oppressed Israelites. The cruel edict for the slaughter of the male children of the Hebrews becomes the very means for training and preparing the instrument of their deliverance, for but for that edict Moses would never have been learned in all the wisdom of the Egyptians. The gentle daughter of the pitiless king becomes the foster-mother of the ordained liberator, law-giver, and leader of Israel. Had Rameses the Great foreseen the destiny of that beautiful babe, he would have cared more to destroy him than all the

rest of the children of the hated race; yet his own money pays for his support, his own palace becomes his home, his own wise men are his teachers. Thus does the Almighty use the weapons of his adversaries for their own discomfiture. That little boat floating among the lotus-flowers and the flags of the Nile bears the destiny, not only of Israel, but of the world. That child, playing around the hut of his mother, is learning lessons of faith and fidelity which shall yet make him reject the treasures of Egypt for affliction with the people of God. That youth, walking under the shadow of Egyptian temples, shall one day strike a blow rocking them to their foundation.

Explanatory and Practical Notes.

Verse 1. A man. We know only that his name was Amram; but we can almost certainly infer from the character of his children that he was a man of God. **House of Levi.** Levi was one of the twelve sons of Jacob, and ancestor of the priestly tribe. Whether his descendants were priests before the Exodus from Egypt is uncertain. **A daughter of Levi.** Her name was

Jochebed, "whose glory is Jehovah." Her name shows that her family were true to the worship of God, and the Epistle to the Hebrews (11. 23) bears testimony to her faith. The expression "daughter of Levi" means no more than that she was a descendant of Levi, and therefore of the same tribe with her husband. (1) *Good mothers are apt to have worthy sons.*

2. Bare a son. This child was not her first-born. Both Aaron and Miriam were older than Moses. **He was a goodly child.** The beauty of Moses was an important link in the chain of providence, for it led to his adoption by the Egyptian princess. **Hid him three months.** This was because of a recent edict that all male children of the Israelites should be slain. Her love of the child, united with her faith in God, impelled her to seek his preservation. (2) *Upon how slight a chance do great destinies depend!*

3. When she could no longer hide him. She may have been compelled to adopt the expedient of the ark, by an anticipated search of her house; or she may have undertaken it by faith, believing that the prince-servant would save her child if she could see its beauty. **An ark of bulrushes.** A small floating chest made of papyrus. This is a rush, of a finger's thickness, three-sided in form, and growing from ten to fifteen feet high. In ancient times it was very abundant in Egypt, but is now rarely seen. Out of its pith, which was in long folds, was made the earliest paper. **Daubed it with slime and with pitch.** This was to make it watertight. The slime was the ordinary mud of the Nile-shore; the pitch was bitumen, well known in ancient Egypt. **Put the child therein.** How the mother's trust must have been tried, as she laid her baby in the little boat, and left it to the mercies of the river! **In the flags.** The rushes or papyrus-plants, of another variety from that used in the construction of the ark. **By the river's brink.** It is not known with certainty just at what point on the Nile this event occurred, but the indications point to Zoan-tanis, on the eastern branch of the river.

4. His sister. Her name was Miriam, and she was probably about twelve years old. Even at this age she showed rare tact; and she became in after years a prophetess and a poet. She was an ambitious woman, and aspired to be equal in position with Moses (Num. 12), for which she received rebuke and punishment. She died in the Wilderness, near the close of the wandering. **To wit.** An old English word, meaning "to know," as is given in the Rev. Ver.

5. The daughter of Pharaoh. This may have been the daughter of Amosis, or of Rameses the Great, according to different writers. Josephus, probably upon tradition, gives her name as Thermuthis. Her memory deserves honor, for her kindness of heart and her care of the greatest man of all time. **Came down.** Perhaps her habits and her character were known to the Hebrew mother, and led to the choice of place and time for placing the child in the river. **To wash herself at the river.** This was perhaps not an ordinary washing, but a religious act, as the Nile was regarded as a god, and its water was considered sacred, imparting health, fruitfulness, and long life. **She saw the ark.** An accidental glance, and a momentary impulse, saved the noblest life in the world and changed the course of history. (3) *A little act of kindness is never in vain.*

6. Opened it. It was covered in order to prevent the infant from falling out. **Saw the child.** Literally, "and she saw him, the child; and, behold a male infant, weeping." It was a sight sure to arouse the sympathy of a tender woman's heart. **She had compassion.** Unlike her cruel father, she had a tender, sympathetic nature. (4) *Character is not always, though often, hereditary. This is one of the Hebrews' children.* From the complexion, features, and general appearance of the child, she recognized its nationality. The word "Hebrew" has been defined by some as "a crosser over," referring to the original home of Abraham, beyond the Euphrates; by others as "a descendant of Eber or Heber," who was an ancestor of Abraham.

7. His sister. Miriam, who was then a girl at least twelve years old, and intelligent beyond her age. (5) *How much even a child may do to help others! Shall I go?* Whether the suggestion sprang from her own mind, or had been directed from her mother, it showed remarkable tact and courage on the part of the young girl. **A nurse of the Hebrew women.** Perhaps the princess had already determined to protect and adopt the infant; perhaps she took the hint from Miriam's words; but in either case it was divinely ordered. (6) *How minute are the elements which enter into God's providence!* (7) *Let us remember that the same divine care is over our lives.*

8. Pharaoh's daughter said. In her decision she showed tenderness of heart, independence of class distinctions, and a noble breadth of views. **The maid.** The word in the original means a girl of marriageable age, which in tropical lands is any time after twelve years. **Called the child's mother.** This plan may have been agreed upon in advance between the mother and the sister, or it may have come as an inspiration to the mind of the girl. Yet it was thoroughly natural and suitable, for an Egyptian woman would not have nursed a child of the despised and enslaved race.

9. Take this child. The royal command would insure to the child safety, support, and the best of care. **Nurse it for me.** This command, and its accompanying promise, may well be taken as a motto by parents and teachers of little children. **Thy wages.** Thus the mother would receive reward for that care which she would gladly have given freely. (8) *Who that trains up a child for God fails to receive a reward?*

10. She brought him. Probably the child was often visited by the princess, and at a suitable age was summoned to the palace for his education. It is not necessary to suppose, however, that all intercourse with his family and people was broken off; for the home of Jochebed was near by; he would naturally retain an interest in her as his former nurse, she would have for him both an Israelite's interest and a mother's love; and thus he was receiving a religious training with his literary education. **Moses.** The word is Egyptian, and means "drawn out," or "born;" referring to the child as one born of the water from which his adopting mother drew him.

GOLDEN TEXT.

- M. The child Moses. Exod. 2. 1-10.
 Tu. The protecting Father. Psa. 27. 1-14.
 W. The child Samuel. 1 Sam. 3. 1-21.
 Th. The loving Guide. Psa. 23. 1-6.
 F. The child Jesus. Matt. 2. 1-10.
 S. Saved in Egypt. Matt. 11-23.
 S. Saved in glory. Isa. 35. 1-10.

GOLDEN TEXT.

The Lord is thy keeper. Psa. 121. 5.

LESSON HYMN. 7, 61.

Hymnal, No. 415.

Rock of ages, cleft for me,
 Let me hide myself in thee;
 Let the water and the blood,
 From thy wounded side which flowed,
 Be of sin the double cure,
 Save from wrath and make me pure.
 While I draw this fleeting breath,
 When my eyes shall close in death,
 When I rise to worlds unknown,
 And behold thee on thy throne,
 Rock of ages, cleft for me,
 Let me hide myself in thee.

TIME.—1571 B. C.

PLACE.—Egypt. Zoan. (?)

RULERS.—The name of the reigning Pharaoh is unknown.

DOCTRINAL SUGGESTION.—The work of faith.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Mother.**
 Who was the mother of Moses?
 Can you give a reason why she is so particularly mentioned?
 What traits of character are displayed by her in our lesson?
 Is there any reason for supposing that she taught Moses the past history of his people?
 What proof do the Scriptures afford that she was a religious woman?
- 2. The Child.**
 To what chance circumstance do we owe the life of the greatest man of Old Testament history?
 To what chance circumstance do we owe his name?
 Men call these occurrences chance. What does the servant of God call them?
 What difference in education from the ordinary training of an Israelite did this adoption secure?
 What saved this child from becoming an ordinary Egyptian priest?
 Why should the circumstances of Moses's birth be so particularly told, when the births of Aaron and Miriam are unnoticed?

3. The Princess.

How many agents were employed in the preservation of Moses?

What motive led the princess to save the infant in the river?

Did she know that it was one of the proscribed male children?

What is suggested as to the influence or power at court of this woman, who thus dared to go contrary to the king's decree?

How is the working of God's providence shown in this story?

What traits of character did the princess show?

Practical Teachings.

The faith of this Hebrew mother ought to inspire us to trust God absolutely.

God's wonderful providence in raising up Moses ought to lead us to trust him without a question.

The watching sister is a pattern for us to follow. The open eye can always find some way in which to be useful.

Human sympathy was a chief factor in the solution of this problem.

Let us cultivate the divine gift of sympathy.

Moses was a slave at birth, a prince by education; and so was fit to be his people's saviour.

So was our Saviour. In form, a servant; but in spirit, Immanuel.

Hints for Home Study.

1. The great political question of that day was how to keep Israel in Egypt. Find all the traces of it that you can on both sides, Hebrew and Egyptian.

2. Find what you can in regard to the early life of Moses. Bible Dictionary, Stanley's *Jewish Church*. Josephus, etc.

3. Study between the lessons; between this and the next, to be able to comprehend what follows in Moses's life.

4. Notice the skip in time from ver. 10 to 11. Modern history would have told every detail of these years. Why not done here?

5. Read this lesson. Read, read, read! Remember that it is a lesson to be learned, and that you are a student. Above all, pray for light upon it.

QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. The Mother.**

To what tribe did the parents of Moses belong?

What was his mother's name? Exod. 6. 20.

How many children had she?

2. The Child.

What did the mother observe about her son?

What did Stephen say about the child? Acts 7. 20.

From what danger did she seek to hide her child? Exod. 1. 22.

Why did she dare to disobey the king? Heb 11. 23.

Where did she finally place the child?

Who watched the ark?

Who was his real keeper? (See Golden Text.)

3. The Princess.

What princess is here referred to?

For what purpose did she visit the river?

What discovery did she make?

What happened when she opened the ark?

How was the princess affected?

What question did the watchful sister ask?

Whom did she call as nurse?

What charge did the princess give?

Whose son did the child afterward become?

What is the meaning of the name given him?

How was he educated for his new position? Acts 7. 22.

Teachings of the Lesson.

Where in this lesson can you find—

1. An illustration of faith?

2. An illustration of sympathy?

3. An illustration of devotion to duty?

Hints for Home Study.

Find what other Scripture characters were called "goodly" in their youth.

Find the names of Moses's father, mother, and sister. Learn what other king issued a similar order for the destruction of children.

QUESTIONS FOR YOUNGER SCHOLARS.

What did the king of Egypt try to do? To kill the boy babies of the Israelites.

Who hid her baby boy for three months? A daughter of Levi.

Why did she hide him? She saw he was very beautiful.

Of what was beauty a sign in her time? Of divine blessing and favor.

What were she and her husband led to believe? That God would save their boy.

What did the mother make? A little ark of rushes covered with pitch.

What did she do with it? She put the baby in and laid it on the river bank.

Whom did she set to watch it, near by? The baby's sister, Miriam.

Who first saw the ark? Pharaoh's daughter.

What did she do? She sent her maid to go and get it.

How did she feel when she saw the baby? She loved him, and took him for her own son.

Whom did she hire as his nurse? The baby's mother.

What name did she give him? The name of Moses.

Whose hand do we see in all these wonderful events? The hand of God. (Repeat the Golden Text.)

Whose hand is ever mighty to save us in time of danger? The hand of our Father.

Words with Little People.

God is the same "yesterday, to-day, and forever."

As he cared for the baby in the ark, so will he care for you.

Love him, and trust him, and he "shall preserve thee from all evil."

THE LESSON CATECHISM.

[For the entire school.]

1. What great leader of the Israelites was born in Egypt? **Moses.**

2. Where did his mother place him while an infant, in order to save his life? **In the ark of bulrushes.**

3. Who found the child Moses in the river and adopted him as her son? **The daughter of King Pharaoh.**

4. Where was Moses brought up? **In the palace.**

5. What does God's care for Moses show, as stated in the Golden Text? **"The Lord,"** etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.**Four Persons in the Lesson.****I. THE BELIEVING MOTHER.**

1. *The woman....bare a son.* v. 2.

"Children....heritage of the Lord." Psa. 127. 8.

2. *She hid him three months.* v. 2.

"By faith Moses....was hid." Heb. 11. 23.

3. *Took for him an ark of bulrushes.* v. 3.

"Weak things of the world." 1 Cor. 1. 27.

II. THE BEAUTIFUL CHILD.

1. *He was a goodly child.* v. 2.

"Was exceeding fair." Acts 7. 20.

2. *In the flags by the....brink.* v. 3.

"Out of the mouth of babes....strength." Psa. 8. 2.

3. *The child grew.* v. 10.

"Learned....and mighty." Acts 7. 22.

III. THE THOUGHTFUL SISTER.

1. *Stood afar off, to wit.* v. 4.

"Even a child is known by his doings." Prov. 20. 11.

2. *Shall I....call to thee a nurse.* v. 7.

"A word spoken in due season." Prov. 15. 23.

3. *Called the child's mother.* v. 8.

"Better is a wise child." Eccl. 4. 13.

IV. THE COMPASSIONATE PRINCESS.

1. *Came down to wash herself.* v. 5.

"Not in man....to direct his steps." Jer. 10. 23.

2. *Had compassion on him.* v. 7.

"Be ye kind....tender-hearted." Eph. 4. 32.

3. *He became her son.* v. 10.

"Train up a child." Prov. 22. 6.

THOUGHTS FOR YOUNG PEOPLE.

The Plans of God.

1. Notice that when God's cause is at its lowest condition, and seems to be in the greatest danger, God comes to save his people. There is an ancient Jewish proverb, "When the tale of brick is doubled, then comes Moses," or, as we say, "Man's extremity is God's opportunity."

2. Notice that God's plans for his people make use of unconscious instruments—the princess, the mother, the baby floating on the river. All of these were necessary parts of God's plan to save his people. You may be sure that *your* life forms a link in God's chain of purpose.

3. Notice how God uses the hate and wrath of his enemies to help his cause. The palace of the king of Egypt furnishes protection, support, education, to the one who is to become the king's most formidable enemy.

4. Notice how much a wise and thoughtful child can do to help others. This sister cared for her little brother, and showed wisdom beyond her years. Can't you be like Miriam?

5. Notice that the faithful mother receives a reward for the training of her son. So does every mother who trains up a child for God.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

A word-picture of the Mayflower, bringing the Pilgrims across the ocean, and laden with the destiny of a continent....A word-picture of the ark of bulrushes, bearing the religious leader, not only of a nation, but of the world....Story of an eagle shot with an arrow plumed with a forgotten feather from its own wing....So the king of Egypt supplied a protector and helper to the child destined to overcome Egypt....The lesson may be grouped around its four persons, as in Analytical and Biblical Outline. Show in Moses's mother *faith*; in the sister, *tact*; in the princess, *sympathy*; in Moses himself, *decision*, anticipating the facts following the lesson....The lesson has many valuable teachings about God's plans. (See some of these teachings in the Thoughts for Young People)....What were some of the *wages* which Moses's mother obtained for the care and training of the child? What rewards do faithful mothers have?

References. FREEMAN'S HAND-BOOK. Ver. 3: The ark, 103; use of bitumen, 103. Ver. 5: Bathing in the Nile, 104.

Songs from the Epworth Hymnal.

140. Hide thou me.

161. In the secret of his presence.

173. I need thee every hour.

182. Far out on the desolate billow.

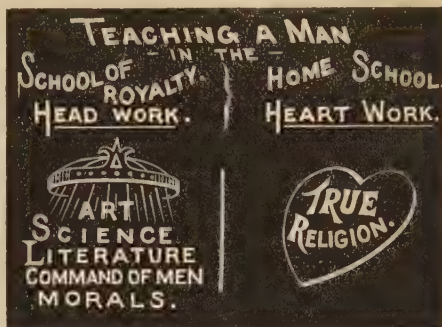
201. If on a quiet sea.

202. Jesus, Lover of my soul.

216. O God, my youth is thine.

Blackboard.

BY J. B. PHIPPS, ESQ.



Draw the crown with yellow chalk, and the heart with white or light red. Where a sentence occurs it is best to make all the words of one color, but this may be varied by making the first letter of each word of a different color. The words in a blackboard illustration that are intended to be the most prominent should be drawn with the brightest colors. The idea of this lesson is to show the two schools in which Moses was taught. In his training at court he was learned in all the wisdom of the Egyptians. Acts 7. 21, 22. A teacher, or an older scholar, may be called on to speak of the wisdom of Egypt, and explain in regard to the same. The word "Command," on the board, refers to the fact that Moses gained the knowledge and experience in this royal school to enable him to command and govern men, thereby fitting him for his great work of the future. In conclusion, speak of the home school, taught by his mother. Here it was that Moses was instructed in heart work, as in the royal school he learned wisdom in head work. Here he was taught in things divine, so that afterward, when he had to make a decisive choice (Heb. 11. 24, 27), he had the faith that enabled him to forsake the luxury of Egypt, "not fearing the wrath of the king." In this lesson is one to mothers to train their children right; to teachers to be faithful; to children to be encouraged. If we cannot be like Moses, leading a mighty host, we may be like little Miriam, doing well our smaller part.

Primary and Intermediate.

LESSON THOUGHT. *God and the Children.*

REVIEW. Recall the fact that God's people were living in Egypt; that they were called the "children of Israel," and why; and that the king was treating them cruelly so that they might not grow stronger than the Egyptians. Recall last Golden Text, and tell that when the king saw this he made a law that every boy baby should be drowned.

GOD'S PROMISE.

Have a piece of thread, a piece of twine, not too stout, and a piece of wire. Let some child break the thread, and tell that this is like some people's promises. Call a larger boy to break the twine, and tell that even promises which seem very strong may be broken. Now let several of the boys try to break the wire, and tell that this is something like one of God's promises, which cannot be broken. Then turn to Gen. 46, and read his promise to Jacob in verse 3 and part of verse 4. Teach that this shows that God was with his people in Egypt, and that he was with them to keep them. Call for Golden Text, and show that God is the same today as then.

GOD'S PLAN.



Tell the story of the beautiful baby who was chosen by God to do a great work for his people. God put it into the heart of the mother to hide her baby among the reeds by the river side; he sent the king's daughter there to find the baby; he made her heart tender, and planned that she

should find the baby's own mother for a nurse, so that the little Moses should be taught about God the very first thing.

Show a watch, and tell that away inside, out of sight, is the main-spring, which moves all the little wheels, and turns the hands, and keeps the watch going. So God is the great main-spring of this universe. He plans and moves all things, though we cannot see him. He plans for the little children as well as for the grown people, and if they go his way all will be right; but if they leave him, and go their own way, they will be sure to get into trouble.

GOING WITH GOD.

Tell that a little girl had a part to do in carrying out God's plan. Show how little sister Miriam, who was told to watch the baby in his ark, did her work faithfully. If she had not been watching she would not have seen the princess; or, if she had been afraid to speak to her, her own mother would not have been taken as the nurse, and so, perhaps, little Moses would have been taught to worship idols, and not the true God. Miriam did not know that she was helping God, but she was, and so are we when we are doing faithfully the work that is given us to do. We can never be sure that we are going God's way, only when we are obedient and faithful in all that is given us to do. Read Prov. 20. 11, and teach that our doings may make God pleased with us.

Lesson Word-Pictures.

There is a great treasure hidden in the slave-home of Amram and Jochebed. Dear as it may be to these parents, even they but partially prize the baby God has given them. In that little form is hid the hope of Israel's mighty deliverance from Egypt. The issues of the midnight march across the sea, and the wonderful after-journey of the pilgrims, are all dependent on that baby, cooing in Jochebed's olive-tinged arms as she rocks it in one corner of her slave-home. But hush, baby! What if the cruel slave-hunters should come and hear thy cry! And hark! That mother listening hears afar the swift, stealthy tread of the hunters! They are coming! To-morrow they may be here! Into the river the baby must go. The crocodiles may devour him.

The river will smother him. Poor heart-broken mother! She sobs, "I never again shall rock my baby in the corner!" There is one little thing she can do. She gathers the rushes by the river's brink, and weaving them in and out, in and out, she says, "I will make my baby a cradle and the Nile shall rock it, and I will give it a cover and the crocodile cannot reach it." Hurry, O mother! The slave-hunters are coming! They are prowling about the village. Perhaps they see her going toward the river, a bundle in her arms, and they say, "Another Hebrew mother with her viper-offspring going to the river! We need not follow her. The Nile will look after her boy!" Ah, between those mill-stones, the bloody hunters and the crocodile's jaws, what baby-boy can escape! Jochebed may think of all this. Does she look up as she hurries away? Does she think of the God of great Joseph and breathe a prayer to him! Great Joseph's God could save. Will he let the slave-hunters and the crocodiles and the deep river kill Jochebed's baby? "O my baby, my baby!" she wails as she lays the little one in its ark amid the rushes. "How can I leave you?" she sobs again and again, covering up the child, then coming back to look again and again. She leaves at last, but her heart is back there in the little ark, and it beats against the sleeping baby. "I will watch!" says the baby's sister Miriam. "If the crocodiles come with open jaws, I will stone them away!" Crocodiles? Not these, but great Pharaoh's daughter, with her graceful form and delicate hands and dark eyes. With her come her laughing maidens. But what do the dark eyes see off on the water amid the rushes? Quick! Some one bring great Pharaoh's daughter that queer box! And now, her own gentle hands open it, and lo, a little babe with quivering lip and brimming eyes and a timid cry! "Poor little baby!" the tender-hearted princess is murmuring. "This is one of the Hebrews' children!" All this while, poor Jochebed mourns for her baby that she sees drowning in the river. There is a step at the door. "Oh—mother, come—quick! Great—Pharaoh's daughter—has found baby—and wants—a Hebrew nurse—and I said I would get one. Come quick!" It is watchful Miriam, sharp-witted, quick-footed, now excitedly speaking. "O hurry, mother!" The mother has gone, in a daze, wondering if Miriam be crazy; but no, there is great Pharaoh's daughter down by the river, and in her arms is Jochebed's baby changing its cries to coos when he sees mother bending down toward him. Every thing is quickly arranged, and once more in the corner at home sits a slave-mother gently rocking the little Moses, singing a lullaby sweeter than any musical murmurs of the Nile. Ah, great Pharaoh's daughter, would you have done all this had you known what Jochebed's baby would do to Egypt one day. But how could you help yourself when great Joseph's God was on baby's side?

B. C. 1491.]

LESSON VII. THE CALL OF MOSES.

[May 15.]

Exod. 3. 1-12. [Commit to memory verses 2-5.]



1 Now Mo'ses kept the flock of Je'thro his father-in-law, the priest of Mid'ean; and he led the flock to the back side of the desert, and came to the mountain of God, even to Ho'reb.

2 And the Angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned

with fire, and the bush was not consumed.

3 And Mo'ses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Mo'ses, Mo'ses. And he said, Here am I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6 Moreover he said, I am the God of thy father, the God of Ab'ra-ham, the God of Isaac, and the God of Ja'cob. And Mo'ses hid his face; for he was afraid to look upon God.

7 And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the E-gyp'tians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaan-ites, and the Hittites, and the Am'o-rites, and the Per'izzites, and the Hivites, and the Jeb'u-sites.

9 Now therefore, behold, the cry of the children of Is'ra-el is come unto me; and I have also seen the oppression wherewith the E-gyp'tians oppress them.

10 Come now therefore, and I will send thee unto

Pha'raoh, that thou mayest bring forth my people the children of Is'ra-el out of E-gypt.

11 And Mo'ses said unto God, Who am I, that I should go unto Pha'raoh, and that I should bring forth the children of Is'ra-el out of E-gypt.

12 And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of E-gypt, ye shall serve God upon this mountain.

General Statement.

The child floating upon the Nile grew up the man Moses, the ablest man of his age, perhaps the ablest of all ages. With the highest culture of the Egyptian court he united all the ardent faith of an Israelite. For the people of God he willingly renounced all hope of honor and wealth in the world. At forty years of age, with a young man's enthusiasm, he sought to free his people; but his attempt was a failure, for the spirits of the Israelites were too far sunk in slavery to respond to his appeal. Moses fled from Egypt and took refuge in the land of Midian, on the eastern branch of the Red Sea. Here he lived as a shepherd, and in solitude entered into closer communion with God. Yet we cannot suppose that his great purpose slumbered through all those years. His brother Aaron was still in Egypt, keep-

ing alive the spirit of freedom, and there may have been many meetings between the two leaders. At last the day for decisive action arrived. Forty years of deeper suffering alienated the children of Israel until they were ready to leave Egypt, and were disciplined into strength to win their inheritance. Afar in the Promised Land the iniquity of the Canaanites had been mounting higher with the centuries, and now the cup of wrath was full. In the wilderness, Moses gained knowledge of the passes among the mountains, and of the paths over the trackless waste, and also learned lessons of patient waiting and humble trust. When the right moment came, Moses was called by the voice of God in the burning bush, and sent down to Egypt to lead out his people.

Explanatory and Practical Notes.



Verse 1. Now Moses. Moses was now eighty years old, and had been forty years in Midian. **Kept the flock.** He who had been reared in the palace of the Pharaohs was now in the lowly toil of a shepherd. Yet "Moses saw more of God while he was tending sheep in the desert than ever he had seen in the palace." (1) *Honest work is always noble.* **Jethro.** Some have supposed that this was the same person as Reuel, in the previous chapter, but the latest authorities regard him as Reuel's son, who had succeeded

to his rule and priesthood on his father's death. **Father-in-law.** The word in the original is indefinite, meaning any relation by marriage. It should perhaps be translated *brother-in-law*. **The back side of the desert.** Rev. Ver., "the back of the wilderness." This was on the side farthest from Midian, or west of the mountains in the peninsula. The word "desert" (Rev. Ver., "wilderness") means any uncultivated or unsettled region. **The mountain of God.** So named by anticipation, on account of the divine manifestations which took place upon it. (2) *Every place where God answers prayer may now be a mount of God.* **Horeb.** The name of the group of mountains of which Sinai is a single peak. They are in the southern part of the peninsula.

2. The Angel of the Lord. The leading commentators agree that this expression, "Angel-Jehovah," always refers to an appearance of the Son of God before his incarnation. **Appeared.** The traditional place of this event is now the site of the convent of St. Catherine. **A bush.** The *seneh*, or "bramble," a species of acacia, growing in thickets, and having long, sharp thorns. **The bush burned, . . . not consumed.** The lowly bramble was a type of Israel, in the fiery trials of Egypt, yet unconsumed, because God was in the midst of it. (3) *God's Church is ever passing through the fire, yet never destroyed.*

3. I will now turn aside. The curiosity of Moses opened the way to his call to his great mission. (4) *So God uses the common desires of men to open their hearts for the highest spiritual privileges.* Said Latimer, "Come to church, though thou comest to sleep: it may be God will take thee napping."

4. The Lord saw . . . God called. The two words in the original are *Jehovah*, "the existing, living one," and *Elohim*, the Almighty. **Said, Moses.** Two centuries, perhaps four centuries had passed away since the last recorded message of God to his people. Gen. 46. 2. But now, in the hour of their deepest extremity,

God appears once more. (5) *God always comes when his people need him most.*

5. Draw not nigh. "We must come to God; we must not come too near him."—*Bishop Hall.* **Put off thy shoes.** Rather, "sandals," covering the soles of the feet. The Orientals always remove their slippers on occasions when we would take off our hats; and the priests in the temple officiated with bare feet. **Holy ground.** A place hallowed by the manifested presence of the Most High.

6. I am the God of thy father. This may mean "the God whom thy father worshiped, and taught thee to worship." Or, the word may be used collectively for the ancestors of Moses. **The God of Abraham.** The God who entered into covenant relation with Abraham, and was now about to fulfill to his descendants the promise made to their forefather. (6) *The religion of a father brings a blessing to his children.* (7) *Whether the father serves the Lord, or makes a god of the world, of pleasure, or of strong drink, his children are apt to follow in his footsteps.* **Moses hid his face.** The greatest and the purest of men must tremble when brought into the presence of God. (8) *Only through Christ can we boldly approach the throne of God.*

7. I have surely seen. They had deemed themselves unnoticed by the Lord in their bitter trials; yet all the while he had been watching them, and was ready to help them as soon as they should be in that condition of self-distrust and loathing of their Egyptian world which would fit them to receive his help. (9) *God never forgets his people; he always sees their troubles, and pities them.* **Have heard their cry.** Their affliction had proved their greatest blessing, since it had led them to call upon the God of their fathers, whom they had well nigh forgotten in their times of ease. **I know their sorrows.** The language expresses the idea of sympathy, a feeling for them and with them in their troubles. (10) *No earthly friend is more deeply touched with feeling for our trials than the best of all our friends in heaven.*

8. I am come down. In the sense of special manifestation of his power for the relief of his people. **A good land and a large.** Good in its capacity to supply their needs, and large in comparison with the narrow limits of Goshen. **Flowing with milk and honey.** A proverbial expression, meaning a land of rich soil and abundant fruitage. Such was Palestine anciently, and such it might be again with good government and an industrious population. **The Canaanites.** "Lowlanders," a general name for all the aboriginal races in Palestine, though especially applied to those dwelling on the sea-shore and in the Jordan valley. **Hittites.** A powerful people, mostly dwelling on the north of Palestine, but occupying some of its plains. **Amorites.** "Mountaineers;" a people inhabiting the mountains of

Palestine, both east and west of the Jordan. **Perizites.** "Villagers;" a race dwelling in small villages, and perhaps roaming through the country. **Hivites.** A peaceful race, mostly north of the Sea of Galilee, but having some cities—Shechem, Gibeon, and others—in the center of the country. **Jebusites.** A small but brave people who held Jerusalem and its environs until the times of David.

9, 10. I have also seen the oppression. God not only saw the wrongs of his people, but the wrong-doings of their oppressors. **I will send thee.** For this work, now set before him, Moses had been in training eighty years, in the Israelite cottage, in the Egyptian palace, and in the Arabian desert. **Unto Pharaoh.** Of course this was not the Pharaoh of the last lesson. He is supposed by some to have been Thothmes, by others, Menephtah. **Bring forth my people.** A great work is laid upon him, to organize a race of slaves into a nation, and to lead an insurrection against the most powerful kingdom then on the earth.

11, 12. Who am I. Moses, who had once been so

eager to lead his people to action, now shrinks from the task; but from a realization of its greatness and his own unfitness for it, not from fear. (11) *He who distrusts self may lean the more on God. I will be with thee.* And one man with God on his side is mightier than a king and a kingdom against him. **This shall be a token.** The meaning is, that in the future result he should see the evidence of his divine commission. **Serve God.** He was to go forth to his great work in simple faith, and when, in less than a year, he should worship God at that same place with his emancipated people, he would recognize that his call had been from the Lord.

13, 14. What is his name. Either the children of Israel had sunk so low that the mass of them had forgotten the God of their fathers, or, perhaps, this mighty work required some clearer knowledge of the divine character. **I am that I am.** A free translation of the name *Jehovah*. "I am he who is, the self-existent One." The name may have been already known to the Israelites, but it received a new import, as the Being of eternal and unchanging life and power.

HOME READINGS.

- M.* The call of Moses. Exod. 3. 1-12.
Tu. Israel at Horeb. Exod. 19. 1-9, 16-25.
W. The call of Jacob. Gen. 28. 10-12.
Th. God's compassion for his people. Psal. 77. 1-20.
F. The presence of God. Exod. 33. 7-23.
S. The glorified Son. Rev. 1. 10-20.
S. The memorial song. Psal. 136. 1-26.

GOLDEN TEXT.

I will be with thy mouth, and teach thee what thou shalt say. Exod. 4. 12.

LESSON HYMN.

Give me some work to do,
 My precious Lord, for thee;
 The field is large, the reapers few,
 There must be work for me.
 Work fitted for my hand
 That holds no special power,
 Yet longs to toil at thy command
 Until life's latest hour.
 Give me some work to do,
 Some work to do.

TIME.—1491 B. C.

PLACE.—Horeb, or Mount Sinai, in the Arabian peninsula.

RULER.—A successor of Pharaoh, the oppressor.

DOCTRINAL SUGGESTION.—Divine compassion.

QUESTIONS FOR SENIOR STUDENTS.

- Moses.**
 - How came Moses to be in Midian?
 - How came he to be a member of Jethro's family?
 - How many years did he live in Midian?
 - What was the value of this life to Moses?
 - Is there evidence that Moses knew the voice that called him?
 - Why was he so ready to believe the announcement of ver. 6?
 - What characteristic of Moses is shown by ver. 3?
 - What characteristic is shown by ver. 11?
 - What change had these forty years wrought in Moses?
 - How do we know that it was forty years since Moses fled from Egypt? Acts 7. 30.
- The Call.**
 - From whom did the call in this lesson come?
 - What was the call? ver. 10.
 - What dangers were involved in the acceptance of the call?
 - What discouragements had experience taught him to expect?
 - Did this call come as an answer to prayer?
 - How had Moses long years before shown that he had felt called to this work?
 - Why did he hesitate now?
 - What personal sacrifice was then involved?
 - What was now?

Practical Teachings.

God often comes to men who faithfully do the duty of the hour with new commissions for service.
 Moses turned aside to see. Do we?

Moses, like Jacob, was on holy ground and did not know it; and we are many times.

The faithful shepherd became the faithful leader. Fidelity is the great lesson of the word.

See God's compassion, "I know their sorrows." Read Isa. 53. 4-6.

The bush became a "holy place" because God was there. So our hearts can be, if we will.

Hints for Home Study.

- Perhaps you have already read all of the Questions, Explanations, and Practical Teachings. Perhaps you could not answer some question. Do not give it up. Think. Think till you find what the answer must be. Think, when you are unoccupied, about this whole story.
- Take a reference Bible, and look out carefully all the references to other parts of the Bible.
- Find every place where God appears in fire, or by fire, or shows his power in fire.
- Find how many men were spoken to by God by their names. See if you can find ten.
- Find how many times the purpose has been expressed to give Israel the land of Canaan.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- Moses.**
 - What was Moses's occupation?
 - In what country did he live?
 - Why had he left Egypt? Exod. 2. 11-15.
 - How old was he when he fled from Pharaoh? Acts 7. 23.
 - How long did he live in Midian? Acts 7. 30.
 - Who appeared to Moses in Horeb?
 - What wonderful sight did he see?
 - What did he determine to do?
- The Call.**
 - What call did he hear when he turned aside?
 - What command was given him?
 - Whose God spoke to him?
 - How was Moses affected?
 - What had the Lord seen?
 - What had he heard?
 - Into what land did he promise to bring his people?
 - For what purpose had he appeared to Moses?
 - What question did Moses ask?
 - Who promised to be with him?
 - What token of success was given him?
 - What assurance of wisdom did he receive? (See Golden Text.)

Teachings of the Lesson.

Where in this lesson are we taught—

- Fidelity in every calling?
- Reverence for God's presence?
- Confidence in God's promises?

Hints for Home Study.

By what other name is Horeb known?
 When and to whom did God ever before appear in a flame?
 By what names is the father-in-law of Moses known?

QUESTIONS FOR YOUNGER SCHOLARS.

What did Moses see as he tended his flocks at Mount Horeb? A flame of fire in a bush.

What attracted his attention to the fire? **He noticed that it did not burn the bush.**
 What did he start to do? **To find out the reason why.**
 What prevented him? **A voice in the midst of the bush.**

Whose voice was it? **The voice of God.**
 What did the voice command? **"Put off thy shoes."**

For what cause? **The place was holy ground.**
 What made it holy? **The presence of God.**
 What did God declare to Moses? **"I am the God of Abraham and Isaac and Jacob."**

Why did Moses hide his face? **He was afraid to look upon God.**

What did God tell him? **That he had heard the cry of his people.**

What was he ready to do? **To deliver them from the Egyptians.**

Where was he going to bring them? **To a land flowing with milk and honey.**

What did God call Moses to do? **To go before Pharaoh.**

How did Moses feel about it? **Timid and distrustful.**

What encouragement did God give him? **"I will go with thee."** (Repeat the Golden Text.)

Words with Little People.

Do you ever feel timid about speaking for God?
 Can you love him and not let others know it?
 Is there any thing he wants you to do that you will not?
 Remember he says to you, "I will be with thee to help thee."

THE LESSON CATECHISM.

[For the entire school.]

1. Where did Moses go to escape from King Pharaoh? **Into the wilderness.**
2. How long did he live there? **Forty years.**
3. From what did God speak to Moses? **From a burning bush.**
4. What did he command Moses to do? **To lead the Israelites out of Egypt.**
5. What was God's promise to Moses in the Golden Text? **"I will be," etc.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Being in the Bush.

I. A DIVINE BEING.

God called....out of....the bush. v. 4.
"In the bush God spake." Mark 12. 26.
"Him that dwelt in the bush." Deut. 33. 16.

II. A HOLY BEING.

Whereon thou standest is holy ground. v. 5.
"Holy, holy, holy, is the Lord." Isa. 6. 3.
"Who is like thee, glorious in holiness?" Exod. 15. 11.

III. AN ALL-SEEING BEING.

I have surely seen the affliction. v. 7.
"He knoweth the way that I take." Job 23. 10.
"Thou knowest my path." Ps. 142. 3.

IV. A LOVING BEING.

I know their sorrows. v. 7.
"In all their afflictions, ...afflicted." Isa. 63. 9.
"Toucheth the apple of his eye." Zech. 2. 8.

V. A MIGHTY BEING.

I am come down to deliver them. v. 8.
"I am the almighty God." Gen. 17. 1.
"Able to do exceeding abundantly." Eph. 3. 20.

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VI. A PRAYER-HEARING BEING.

The cry....is come unto me. v. 9.
"When we cried....he heard our voice." Num. 20. 16.
"Ask, and it shall be given you." Matt. 7. 7.

VII. A JUST BEING.

I have also seen the oppression. v. 9.
"Just and right is he." Deut. 32. 4.
"Judge of all the earth do right." Gen. 18. 25.

VIII. A PROMISE-KEEPING BEING.

Ye shall serve God upon this mountain. v. 12.
"Israel camped before the mount." Exod. 19. 2.
"Not one thing hath failed." Josh. 23. 14.

THOUGHTS FOR YOUNG PEOPLE.

The Call of God.

1. God calls people not only to serve him, but to work for him; and he has a call and a work for every one. You have your work, as Moses had his.

2. God trains men for their work in his cause. His call came to Moses after he had been fitted for his great work, by his education in Egypt and his life in the wilderness. The lowliest position may be a necessary part of this training. v. 1.

3. God's call generally comes to people in the ordinary work of life: to Moses as a shepherd, to Paul as a tentmaker, to the apostles as fishermen. The men whom God wants for his cause are workers, and not idlers. v. 1.

4. When God has a special work, he sometimes calls a man to it in a special way; at others, the opening of the work before them is the token of his call. The greatness and difficulty of the task will require the revelation to be distinct and strong. v. 2-5.

5. God's call comes often to those who are conscious of their own weakness; but is accompanied with promises of assistance and strength. If God calls you to any work, he will enable you to do it.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

In this lesson the scene is transferred to the Wilderness, and it would be a good plan to draw a map of Egypt, the Wilderness, and Canaan; and to locate on it Midian, Horeb (or Sinai), and Goshen....Do not spend much time over the identification of Mount Sinai, but select the one view deemed most probable....If there be time, draw a map of Canaan before the conquest, and locate the principal races....Take up 1. **The shepherd**, and show how Moses's life prepared him for his work, now to begin. 2. **The bush**, showing how it may be regarded as a type of God's people, as well as a manifestation of God. (See notes.) 3. **The Lord**, showing the traits of God's nature and character, as presented in these verses. (See Analytical and Biblical Outline.) 4. **The call**. Notice the suggestions in Thoughts for Young People. 5. **The promise**, and how it was fulfilled. 6. **The name**. Show the meaning of the name by which God revealed himself to the Israelites....Find in the Bible, and use as illustrations, instances of God's appearance to Abraham, Jacob, Isaiah, Ezekiel, etc.... The sufferings of God's people under persecution may be illustrated from the Catacombs of Rome, the Reformation in England, Covenanters in Scotland, etc.

References. FREEMAN. Ver. 1: Varied pasture grounds, 106. Ver. 5: Shoes removed, 107. Ver. 6: Hiding the face, 316.

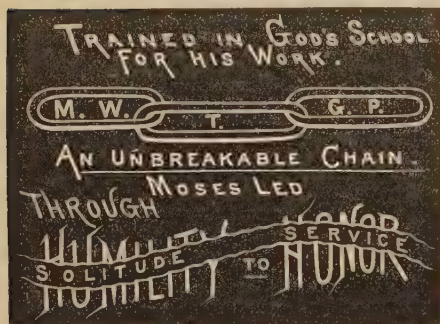
Songs from the Epworth Hymnal.

85. Come, Holy Ghost, our hearts inspire,
 139. Fear not! God is thy shield.

144. The Christian's hiding-place.
 176. All the way my Saviour leads me.
 183. Yes, for me he careth.
 187. Father, lead me day by day.
 225. Soldiers who to Christ belong.
 230. Give me some work to do.
 254. To the work.

Blackboard.

BY J. B. PHIPPS, ESQ.



In Lesson V we talked about a nation being trained in adversity. In Lesson VI we learned of a man that was schooled in the court of a king, and trained in a mother's love. In this lesson we see Moses in the solitude of the wilderness being taught by God himself for his own work. See! Here are three links, named "an unbreakable chain." Notice that certain letters are written in the links. What are they? 1. *M. W. Man's Weakness.* 2. *T. Trust.* 3. *G. P. God's Power.* The whole is intended to show that when man's weakness is linked to God's power by trust it is an unbreakable chain. Below the chain is a road, or pathway, leading through humility to honor. The path is one of solitude, but it leads to service. In the review bring out the fact that Moses felt a personal unworthiness to undertake the work God designed for him to do, and also the fact that God said he would be with him. Here are joined the links of the illustration. Moses in the desert was trained in the school of solitude, and there he walked in the path of humility, realizing his own weakness, until the way finally led to active service, honor, and great responsibility.

CONCLUSION. Let us do our own work for the Master even though we are weak, for "we can do all things through Christ who strengtheneth us."

Primary and Intermediate.

BY M. V. M.

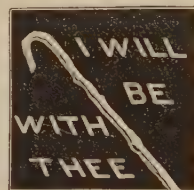
LESSON THOUGHT. *Called by God.* To be taught.

1. How God cared for Moses.
2. How he taught Moses.
3. How he called Moses to work for him.

1. God cared for Moses when he was a little helpless baby in saving him from death by drowning. He made the king's daughter his friend, and so kept him safe from the cruel king, and yet let him have the teachings of his good mother, who knew and loved God. Now we must think of Moses as a fine, manly boy in the palace, dearly loved by his adopted mother, and flattered by all who knew him. The riches and pleasures of life did not win Moses from his mother's God. The older he grew the more he thought about his own people, and longed to help them to be free once more. Does it seem strange that God let Moses live in a king's palace, when such

hard work was waiting for him? Perhaps he wanted Moses to have an easy, happy life himself, so that he could see how hard were the lives of the poor slaves. Did it seem as though God did not care for the slaves? He did, just as truly as he cared for Moses. Every one was dear to him, and he was caring for them in caring for Moses.

2. But God did not keep Moses in the king's palace always. Teach that God puts all his children to school. Sometimes they are in one school, and sometimes in another. Tell how Moses killed a cruel Egyptian, and had to run away from the king's palace to save his life. Show a shepherd's crook cut from stiff paper, or make one on the board, and tell that Moses, out on the mountain-side, and in the green valleys, tending his sheep, was being taught by God. He was in school, and God was the teacher. His lessons were from God's great Book, and every day he studied these promises, and grew stronger in heart as he thought of them. Make three links of a chain on the board, and ask questions about chains, bringing out the thought that the longer and stronger a chain is the more useful it is. In these days Moses was adding more links to his chain of God's promises, and so was growing stronger in heart all the time.



3. Tell the story of the burning bush. Explain why God told him to put off his shoes. In the East, to take off one's shoes is to show reverence. When we are in God's house, when we hear his name, we should be reverent. God asks this. Tell what God said to Moses. Read verses 8 and 10,

and print the promise "I will be with thee" on the board.

Talk about God's call to children to follow him. Every child hears God's call to obey him, to turn away from evil, to walk in right ways.

May be some children think they will not know how to walk in God's way. Here is God's promise to be with them. Some may think they will not know how to speak as God wants them to. Ask for GoldenText. With God to care for and teach us, shall we be afraid to answer his call?

Lesson Word-Pictures.

All over the land are the Hebrew slaves. In dismal gangs they toil in the great stone quarries. In long columns, they drag the heavy masses of rock. They are building pyramids, shaping weird sphinxes, rearing city walls, blistering under the sun in the fields, or drawing water out of the Nile. Wherever they toil, I hear their sad slave-songs. All over the land rises the bondman's wail. How long, how long, O God of the great Joseph, shall the slave suffer? Hush! He is looking down from heaven, he is listening, he is speaking: "Out of Egypt shall my people go." But who will lead them? It must be some one exalted, some one having power in Pharaoh's court. No; weary miles, lengthening leagues away, beyond the sea and the sand, is a shepherd tending his flocks. Nobody seems to know much about him. He came one day over the hills, a staff in his hand, and he helped Jethro's daughter draw water from a well. He is now Jethro's son-in-law, tending Jethro's flocks in a lonely pasture-land. All about him rise the hills, and he leads on his flock till they halt in the cool shadow of the mountain of God. He may have been thinking about the land of pyramid and sphinx from which he came, about his

people aching under the blows of their slave-masters. He hears the pitiful wail of the bondman, and wonders what can be done. But what does he suddenly see flaming out of that bush ahead? His eyes are dazzled. Has the sun dropped down there? Still the bush wastes not away. Leaf and twig are unharmed! That is marvelous! Why is it not burned? He will steal up to one side of it and find out the reason why this shrub so fiercely burns, and yet there is not a shriveled leaf. Suddenly, out of the heart of that very fire, so dazzling, comes an awful voice! It calls his name. "Moses! Moses!" "Here am I!" he cries. Still the mysterious fire burns! His own name is called, and now let him slip his sandals off from his feet. This is holy ground. Still the bush is all aflame! Moses bows his head and hides his eyes from the burning bush. Then, God tells

him he has heard the bondmen's cry, and they shall be delivered and go marching, freedom's host, up into Canaan. But whom does God say he will send to Pharaoh? Who shall lead the slave-people out of bondage? "Thou," does God say? Yes, there in the lonely exile, the strange shepherd, is Israel's great deliverer. The bush still burns on. Jehovah still speaks. In a few days, a shepherd driving an ass on which sit a woman and two boys, could have been seen in the road leading from Midian to Egypt. How Pharaoh would have laughed could he have looked out of the windows of the royal palace and seen the entry of Israel's deliverer into Egypt, his baggage train an ass, his army one woman and two boys! The God of the burning bush, though, came with the bronzed shepherd from Midian. Let Pharaoh tremble!

B. C. 1491.]

LESSON VIII. THE PASSOVER.

[May 22.]

Exod. 12. 1-14.

[Commit to memory verses 13, 14.]



- 1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying,
- 2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.
- 3 Speak ye unto all the congregation of Is'ra-el, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house:
- 4 And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.
- 5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:
- 6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Is'ra-el shall kill it in the evening.
- 7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover.

12 For I will pass through the land of Egypt, this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.

13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations: ye shall keep it a feast by an ordinance for ever.

General Statement.

From Mount Sinai we are taken to the province of Goshen, where the Israelites are gathered for their departure from the land of their oppressors. Moses and Aaron have made their demand upon King Pharaoh, to permit Israel to go out in peace, and their request has been treated with scorn. In succession, nine plagues had fallen upon the Egyptians, and one more is yet to fall, which shall break their hearts and humble their pride. The last night has come, and it is to be a night of strange ceremonies among the Israelites, and of sudden terror in Egypt. For four days a lamb has been kept by every household, under the orders of Moses. On that afternoon, the fourteenth of the month Nisan, the lamb is slain. As the blood streams forth, a branch of hyssop is dipped in it, and it is dashed in three drip-

ping red spots upon the door-frame of the house: on each side and overhead. The door is shut, and the family are safe within, where a remarkable meal is eaten. The family stand around the table, prepared for a journey, with feet shod, loins girded, and outer garments on. On the table is a simple meal, the roasted lamb, the thin, brittle cakes of unleavened bread, and bitter herbs, of which all partake. At midnight, a cry is heard. It is the voice of all Egypt, wailing over its dead, for in every house the eldest born has been smitten. Before morning comes the command of Pharaoh to leave the land, and Israel is upon its march. In one night a nation was born, and took its place among the peoples of the earth.

Explanatory and Practical Notes.

Verse 1. The Lord spake. Rather, "had spoken," just before the final announcement to Pharaoh in the previous chapter. **Unto Moses and Aaron.** Aaron was the elder brother of Moses, and his associate in the leadership. **In the land of Egypt.** Mentioned because this was the last message of God to the people while they were in Egypt, and delivered only a few days before their departure.

2. This month. Every month in the Israelite year began with the new moon; hence in some years there were twelve months, in others thirteen. This was the month Abib or Nisan, corresponding to parts of March and April. **The beginning of months.** The civil year began with Tisri or September, the opening of the fall; but the ecclesiastical year, from which the feasts were reckoned, began with the month in which the na-

tion was born. (1) *Our spiritual birthdays should be commemorated, as well as our natural.*

3. Unto all the congregation. This was easily done, for the people were organized into tribes, these into clans, and these into families; and a message sent to the twelve heads of the tribes would soon reach all the people, who were in a single district of Egypt. **The tenth day.** The lamb was chosen four days before it was slain, not only to allow abundant time for the service, but also that its presence might keep the spiritual teachings of the event before the minds of the people. (2) *So the Lamb of God was chosen long before he was offered.* **Every man.** That is, every head of a family. **A lamb.** The Hebrew word here used is general, meaning either a sheep or a goat, of any age and of either sex. A more specific direction is given in verse 5. **For**

a house. Jewish tradition fixed ten persons as the lowest number for a single lamb, and each was required to eat a piece as large as an olive.

4. Let him and his neighbor. Since all were regarded as brethren, and members of one family, they were to unite in the festival according to neighborhood, and not according to choice. (3) *See here a picture of the unity which should characterize the Church of God.*

5. Without blemish. Perfect in all its parts, and free from disease; as befitting its holy purpose, and representing a complete consecration. (4) *God's claim on our possessions is first and not last. Of the first year.* The expression indicates one less than a year old, while its flesh is tender and agreeable. **From the sheep, or . . . goats.** Those who could afford a lamb were to obtain it; but a kid would be accepted.

6. Keep it up. Keep it carefully, as a precious trust. Some commentators have thought that this was during the days of the plague of darkness upon Egypt. **Until the fourteenth day.** The day of the feast, and, more than fifteen centuries afterward, the day when Jesus died upon the cross. **The whole assembly . . . shall kill it.** Not all assembled in one place, but each family at its own home. **Kill it.** Life must go for life; blood must be shed for blood; and each Israelite saw his own representative in the slain lamb. **In the evening.** Literally, "between the two evenings;" that is, between afternoon and sunset, so that the feast could take place in the evening. Notice that this was the very hour when Christ died upon the cross.

7. Take of the blood. The blood was too precious to be scattered upon the ground. It must be caught and used, for on it the lives of the people were depending. (5) *So the blood of Christ needs not only to be shed, but also to be appropriated. Strike it.* A bunch of the tufted, broom-like hyssop was dipped in the blood, and then struck upon the door of the house. After the establishment of the Israelites in Canaan, the blood was sprinkled upon the altar, and not upon the houses; but among the Samaritans on Mount Gerizim it is still observed in the prescribed form, and the entrance of every tent is dashed with blood. **Side posts.** The posts on each side were sprinkled, rather than the door itself, which in a warm country like Egypt might be wanting. **Upper door post.** The lintel or beam over the top of the entrance, where the blood would be most conspicuous. The blood was not to be sprinkled on the threshold, because it was too sacred to be trodden under foot. (6) *Our homes and our all need to be covered by the atoning blood.*

8. They shall eat the flesh. As a token of personal acceptance of the salvation so freely bestowed. (7) *We must make Christ a part of our life, and have him enter into our being. Unleavened bread.* Partly because on the night of the original passover the meal was too hasty to allow the bread to be leavened; partly as a token of the completeness of the consecration, leaven being an emblem of impurity. **Bitter herbs.** On, rather than with, the bitter herbs; which commemo-

rated the bitterness of their bondage, while the savory meat showed the gladness of their deliverance. (8) *Even in our Canaan we are not to forget our Egypt.*

9. Eat not of it raw. As some might do in the haste of departure. **Nor sodden.** Boiled; as thereby the juices of the meat would be lost, and its members might become separated. **Roast with fire.** The traveler on Mount Gerizim sees the Samaritans roasting the lamb upon wooden spits fixed precisely in the form of a cross. **His head with his legs.** It was important for the spiritual teaching that the lamb should be roasted whole, and not a bone broken. John 19. 36. **The purtenance thereof.** The heart, lungs, liver, and perhaps the intestines, which may have been taken out, cleansed, and replaced.

10. Let nothing of it remain. As it was a sacred feast, no part of it might be kept to be used as common food. **Burn with fire.** Since it might be impossible to eat the entire body, a provision was made for what might necessarily be left over.

11. Thus shall ye eat it. These were the regulations for the first passover only. In the time of Christ it was eaten reclining upon couches. **Loins girded.** With their loose, flowing garments tucked into the girdle, in readiness for travel. **Shoes on your feet.** In the East people rarely wear their sandals while at meals, or indeed at any time while in the house. **In haste.** That they might be in readiness to march at once after the feast. **The Lord's passover.** This is the English rendering of the Hebrew word *pesach*, "a passing by," as of a bird with outstretched wings. The "passing over" of the blood-sprinkled homes gave a name to the feast.

12. I will pass through. The word here is not the same with that translated *passover* in the preceding verse. **Will smite all the first-born.** The first-born was the heir and the pride of the household, and its loss would smite every Egyptian home. **Man and beast.** The lower creatures suffer with their sinning masters. (9) *How all creation groans because of man's sin!* Rom. 8. 22. **Against all the gods.** Not only because the gods were powerless to protect their votaries; but also because the sacred bull Apis, the goat, Mendes, and other animals worshiped were themselves smitten.

13. The blood . . . a token. A sign, proclaiming the faith of the Israelites and their safety under the divine care. **When I see the blood.** God could have known his people without this sign, but he wished to call forth their trust and test their obedience. The blood marked the line between life and death. (10) *Those who rest in the blood of Christ have life.*

14. For a memorial. From that time even until now it has been observed by the Israelites, though since the destruction of Jerusalem they have no longer slain and eaten the lamb at the feast. Thus they bear unconscious testimony to the fact that the Lamb of God has been slain once for all. **For ever.** It is kept in spirit, though not in form, with every observance of the Lord's Supper by Christians.

HOME READINGS.

- M. The passover. Exod. 12. 1-14.
- Tu. The law of the passover. Exod. 12. 15-23.
- W. The Angel of Death. Exod. 12. 29-39.
- Th. Ezra's passover. Ezra 6. 16-22.
- F. Josiah's passover. 2 Chron. 35. 1-19.
- S. Our Lord's passover. Matt. 26. 17-35.
- S. Christ our passover. 1 Cor. 11. 23-34.

GOLDEN TEXT.

Christ our passover is sacrificed for us. 1 Cor. 5. 7.

LESSON HYMN. L. M.

Hymnal, No. 393.

Just as I am, without one plea
But that thy blood was shed for me,
And that thou biddest me come to thee,
O Lamb of God, I come! I come!

Just as I am, and waiting not
To rid my soul of one dark blot,
To thee whose blood can cleanse each spot,
O Lamb of God, I come! I come!

Just as I am thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because thy promise I believe,
O Lamb of God, I come! I come!

TIME.—1491 B. C. Later in same year as last lesson.

PLACES.—In Egypt. The land of Goshen.

RULER.—Thomtes II. (?)

DOCTRINAL SUGGESTION.—Salvation.

QUESTIONS FOR SENIOR STUDENTS.

1. The Passover.

Of what two national observances does this lesson tell?

Do the Hebrews, who observe their national religion, still begin their ecclesiastical year with the month Abib?

Of what actual event was the passover a sign?

How long was it to be kept by the nation?

Was the law concerning it observed through their history?

How extensive was the destruction of the first-born in Egypt?

On what day was the preparation to begin?

How long did the feast last?

What was the food eaten at this passover supper?

In what manner was it to be eaten?

Why was this?

2. Our Passover.

Of what was this passover a type?

How does Paul in 1 Cor. 5, 7, apply the memorial to Christ?

Of what was the blood sprinkled upon the door-posts a sign?

In what respects was the paschal lamb a type of Christ?

On what day does tradition declare our Lord to have made atonement for his people?

Why was it to be "roasted with fire," and not to be "sodden with water?"

Of what was the eating of the whole lamb symbolic?

What observance in the Christian Church commemorates the ancient passover feast?

What do the broken bread and wine symbolize to the believer?

Do you believe in the historical truth of the passover?

Practical Teachings.

The passover was for every Hebrew family. The provision was ample; the means easy to obtain; the requirement easy to be met. Even so it is in Christ.

It was the mark upon the door that showed obedience that saved the household. Even so in the spiritual house which we build. It must be by the blood upon the door-post, or no salvation.

Who will say that the Egyptian family that should by any possibility have imitated its Hebrew neighbor would not also have been saved?

Who will say that the Hebrew family that neglected would not also have suffered the loss of its first-born? It is so in Christ. "How shall we escape, if we neglect so great salvation?"

Hints for Home Study.

1. You cannot possibly understand this lesson, and what immediately followed, if you do not study from chap. 8 all between to chap. 12.

2. Learn the plagues in their order.

3. Find how many times Moses had been before Pharaoh; all that he had threatened. See how bold he had grown.

4. Learn the whole law of the passover, ver. 15-24, 43-48.

5. Find from the Scripture notable instances in which the passover was observed by Hezekiah, by Josiah, by Ezra, by Jesus.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Passover.

In what month was the passover instituted?
On what day was the preparation to begin?
What animal was selected for sacrifice?

What directions were given for its selection?
When was the lamb to be killed?
What use was made of the blood?

When was the flesh to be eaten?
How was it to be prepared?
What was to be eaten with it?

What was to be done with any that remained?
How were the people to prepare for the feast?
What judgment was to be executed on the Egyptians that night?

What would be a protection to the Israelites?
For what purpose was the passover appointed?
How long was it to be observed?

2. Our Passover.

Who is our passover offering? (See Golden Text.)
What was John's testimony to "our passover?" John 1. 29.

In what respect is Jesus like the paschal lamb?
For whom was this lamb a sacrifice? John 3. 16.

Teachings of the Lesson.

Where in this lesson are we taught—

1. That the shedding of blood was necessary for salvation?
2. That faith is a condition of our salvation?
3. That great mercies ought to be remembered?

Hints for Home Study.

Find all the Scripture passages in which Christ is spoken of as a lamb.

QUESTIONS FOR YOUNGER SCHOLARS.

What message did Moses bring to Pharaoh from God? "Let my people go, that they may serve me."

What was Pharaoh's reply? "I will not let Israel go."

What did God send upon Pharaoh for refusing to obey him? **Great and terrible plagues.**

What did Pharaoh do? **He hardened his heart against the Lord.**

What awful punishment did God purpose to bring upon him and the people? **The death of the first-born in every house.**

Whom did he intend to save? **The Israelites.**

What did he direct them to do? **To kill a lamb without spot or blemish.** (Repeat the Golden Text.)

What must they do with the blood? **Sprinkle it upon the doors of their houses.**

How were they to use the flesh? **Roast it whole, and eat it with bitter herbs.**

For what were they ready? **To leave the land in haste.**

Of what was the blood of the lamb a token? **Of God's mercy.**

What would he do when he came to smite the land? **Pass over and save from death every house sprinkled with blood.**

At what houses did the Lord stop and slay the first-born? **All that were not sprinkled.**

What were the Israelites to keep, in remembrance of this passover of the Lord? **A feast every year.**

What law did God make concerning it? **That it should be kept by his people forever.**

Words with Little People.

Christ is our Passover, the Lamb of God slain for us. He shed his blood upon the cross to save us from the wrath of God.

Only those whose hearts are sprinkled with his blood will God spare and save from eternal death.

THE LESSON CATECHISM.

[For the entire school.]

1. What did God send upon the Egyptians before they would let the Israelites go out of Egypt? **Ten plagues.**

2. What was the last plague upon the Egyptians? **The death of the first-born.**

3. What feast kept in mind the going out of the Israelites from Egypt? **The passover.**

4. What was done with the blood of the slain lamb? **It was sprinkled on the door posts.**

5. Of what did the feast consist? **Of unleavened bread and a slain lamb.**

6. What was represented in the feast, as stated in the Golden Text? **"Christ," etc.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Christ our Passover.

I. A CHOSEN LAMB.

Take to them every man a lamb. v. 3.

"Behold the Lamb of God." John. 1. 29.

"Midst of the throne.... a Lamb." Rev. 5. 6.

II. A PERFECT LAMB.

Your lamb shall be without blemish. v. 5.

"Christ.... a lamb without blemish." 1 Pet. 1. 19.

"In him is no sin." 1 John. 3. 5.

III. A PREPARED LAMB.

Keep it up until the fourteenth day. v. 6.

"From the foundation of the world." Rev. 13. 8.

"Foreordained before the foundation." 1 Pet. 1. 20.

IV. A SLAIN LAMB.

The whole assembly shall kill it. v. 6.

"Christ died for our sins." 1 Cor. 15. 3.

"Wounded for our transgressions." Isa. 53. 5.

V. AN ATONING LAMB.

Take of the blood and strike it. v. 7.

"Sprinkling of the blood of Jesus Christ." 1 Pet. 1. 2.

"Without shedding of blood is no remission." Heb. 9. 22.

VI. A PARTAKEN LAMB.

They shall eat the flesh. v. 8.

"Eat the flesh of the Son of man." John. 6. 53.

"Believe in the Lord Jesus Christ." Acts 15. 31.

VII. A PROTECTING LAMB.

When I see the blood... pass over. v. 13.

"Redemption through his blood." Eph. 1. 17.

"Eternal redemption for us." Heb. 9. 12.

THOUGHTS FOR YOUNG PEOPLE.

The Blood of the Lamb.

1. The distinction between Israel and Egypt, between the true church and the world, between safety and danger, between life and death, is marked by the blood. So it was then, so it is still, and so it will be hereafter.

2. The blood which saves and protects must be that chosen by God, and not any blood selected by men. God has a plan of salvation, and if saved at all we must be saved in God's way.

3. The blood must be shed; life given for life, and an atonement rendered. The blood that saves us has been shed when Jesus Christ died for our sins.

4. But it is not enough that the blood has been shed; it must be applied by each family for itself. Though Christ has died, unless we appropriate his salvation to ourselves, it is as though he had never died, as far as we are concerned. That application of Christ's blood is made by faith.

5. Just as the blood was sprinkled upon the door of the house, so we must accept Christ publicly; and not be ashamed to let all people know that we are believers in him.

6. Remember that it was not his merit or rank or relationship to Israel that saved any one, but his dependence upon the blood. We are saved through Christ's blood alone.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Beginning with the last lesson, give a rapid view of the intervening events: 1. The journey of Moses to Egypt. 2. The meeting with Pharaoh. 3. The first nine of the ten plagues.... A word-picture of the passover: 1. The lamb in the house, played with by the children. etc. 2. The lamb slain. 3. The blood sprinkled. 4. The feast, roasted lamb, unleavened bread, bitter herbs. 5. The guests around the table, their appearance, etc. 6. The cry without, death of the first-born.... Show how all this prefigured Christ. Let the texts of the Analytical and Biblical Outline be read from the Bible by various members of the class; and let the teacher show their relation to the subject.... Our interest in the blood; see Thoughts for Young People.... At one prison during the war, there was a dead-line, beyond which no one might pass. Inside of it a man was safe, outside of it he was liable to be shot down at any moment. There was a line of death in Egypt that night; for outside the blood there was danger.

References. FREEMAN. Ver. 11: Shoes worn within doors, 117; the girdle, 314.

Songs from the Epworth Hymnal.

57. When I survey the wondrous cross.

136. Forever here my rest shall be.

152. All for Thee.

178. My hope is built on nothing less.

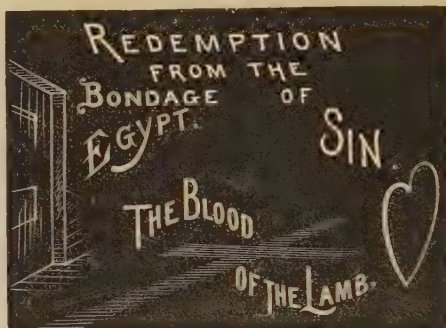
190. Trusting in his word.

222. Called to the feast.

240. Glorious things of thee are spoken.

Blackboard.

BY J. B. PHIPPS, ESQ.



The blackboard places in juxtaposition redemption for bondage of the body and bondage of the soul. In both cases the blood of the lamb represents salvation. The lessons from the passover will no doubt be so well brought out by the teachers that the superintendent will only need to emphasize the great truth that we are saved by the blood of the Lamb, the slain lamb being a type of Christ.

FOR COLORS. Make the door-way brown, with red on the side; the heart white, or light red; the cross white, or very light blue; the sentence near the cross in red.

Primary and Intermediate.

LESSON THOUGHT. *The Cleansing Blood.*

INTRODUCTORY. Tell how God sent Moses to the king of Egypt to tell him to let his people go back to their own land, and how King Pharaoh said, "I know not the Lord, neither will I let Israel go." Exod. 5. 2. Ask why a good father punishes his boy who will not obey, and teach that so God punishes his children who refuse to obey him. Teach that it is dangerous to disobey God, and show that children who disobey parents have already begun to disobey God.

THE PLAGUES.

Talk familiarly about a plague, showing that it is a punishment. Contrast the way in which Moses and Pharaoh received the call of God. Moses obeyed at once, and God was with him, blessing him in all that he did. Pharaoh disobeyed, and God was against him, sending one plague after another upon him. Tell what were some of the objects of worship among the Egyptians—the earth, the sun, the air, the river Nile, cattle, frogs, and even flies. You may hold the thought of the children, either by making simple representations of these upon the board as you talk, or by pinning up pictures of some of them cut from papers. Show how each plague included one of the gods, thus showing God's power to be above all.

THE SLAIN LAMB.

Tell how Pharaoh's heart grew harder and harder. and teach that the heart which will have its own way always gets further and further away from God. Tell of the last plague—the slaying of the first-born in each family of the Egyptians. Tell how the houses of the Israelites were marked so that the angel of destruction would pass them over. Tell of the preparations for flight, the last meal eaten in haste, and with staff in hand ready for a journey, and tell that this was the Feast of the Passover. Ask what would happen to those who neglected or forgot to sprinkle the blood upon their door-posts?

CHRIST OUR PASSOVER.



Teach that those who will not obey God are like Pharaoh, and God has to send trouble upon them. Some day the angel of destruction will come to slay them, if they go on, refusing to hear God and obey him.

But a way of salvation has been made for all who are willing to obey God. Jesus, the Lamb of God, has been slain for us. If his blood has been sprinkled upon our hearts, then the angel of destruction will *pass over*, and we shall be safe. So Jesus Christ is our Passover, for his blood saves us from death. Teach that sin has defiled all our hearts, but Jesus is the way of escape. Sing, "What can wash away my stain?"

Lesson Word-Pictures.

"My choicest lamb!" whispers the poor slave, bending over his little flock. "My lamb that is without blemish! What shall it be, my Benjamin, my Reuben, or my Joseph? My choicest for the feast!" He passes over one, then refuses a second. He picks a third and says, "My pet Judah, lamb indeed without blemish, lamb for the sacred feast!" It is the tenth day of the first month, and all over Goshen, wherever there is a sheepfold behind the slave-cubins, bends the bondman picking out the choicest and whitest, a lamb without blemish. It is the fourteenth day now. It is evening. The long shadows stretch across the waters of the Nile and darken them, creep up the slopes of the tall pyramids, and leave in deeper shadow mystic sphynx and obelisk. On Goshen, too, goes down the sun, and the labors of the bondman come to a close. But why are they all hurrying home, stately Abraham from the corn-fields, patient Isaac from the brick-yards, and wise Joseph from the household service of some Potipherah? You can see them coming along the broad highways, or the narrow little pathways that traverse the fields.

"What does it mean? All our slaves want to go home," mutter the Egyptians. "Is it a slave insurrection?" They are disturbed by this strange movement of the bondmen. And now these same bondmen are stealing in the dusk of the evening out of their huts, each with a cherished something in the palm of one hand, and into it he dips the fingers of the other hand, and marks the two side-posts of his door and the upper door-post. There is a slave marking in this way the door of every Hebrew home. "What are they doing?" murmurs some suspicious Potiphar. "My slaves are marking their doors with strange signs." He creeps up to a humble home, holds a light to a freshly made mark, and whispers, "Blood!" He goes to another door, looks and whispers, "Blood!" Yes, the blood of the whitest and purest and best of the flock on the bondman's door. "What does it mean?" asks the Egyptian. "What are these troublesome slaves doing now? Ah, there is a door left ajar! Let me take a single look!" There is a dark eye at the little crack, curiously, hatefully watching the strange scene. On the bondman's rude table lies a lamb just from the fire. There is bread near it. There are bitter herbs. All around the room are the slaves waiting for the feast, so simple, yet so strange. "They have all come home," murmurs the stealthy spy at the door. "I know them all, Abraham and Isaac and Jacob, and there are the father and mother. And—that is strange!" He sees that they are dressed for a journey. Their loins are girded. Sandals are on their feet. Staves are in their hands. And hark, they are singing! The spy at the door hears the sweet, plaintive voice of a woman, and around it gather the strong, deep notes of the men. And what do they sing? Is it the bondman's lament, "How long, O Lord, how long?" Is it a Hallel of thanksgiving for the sheltering blood on the door-posts? Hark! There is another cry in the land. It is the wail of the mourners over their dead! O Egyptian, fly to your home! The destroying angel is winging his way over the land of the oppressor. Is blood on thy door-posts? No blood without? Then death is within.

B. C. 1431.]

LESSON IX.

Exod. 14. 19-31. [Commit to memory verses 19-21.]



19 And the Angel of God, which went before the camp of Is'ra-el, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the E-gyp'tians and the camp of Is'ra-el; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

21 And Mo'ses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

22 And the children of Is'ra-el went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left.

23 And the E-gyp'tians pursued, and went in after them to the midst of the sea, even all Pha'raoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch the LORD looked unto the host of the E-gyp'tians through the pillar of fire and of the cloud, and troubled the host of the E-gyp'tians,

THE RED SEA.

[May 29.]

25 And took off their chariot wheels, that they drave them heavily: so that the E-gyp'tians said, Let us flee from the face of Is'ra-el; for the LORD fighteth for them against the E-gyp'tians.

26 And the LORD said unto Mo'ses, Stretch out thine hand over the sea, that the waters may come again upon the E-gyp'tians, upon their chariots, and upon their horsemen.

27 And Mo'ses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the E-gyp'tians fled against it; and the LORD overthrew the E-gyp'tians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pha'raoh that came into the sea after them; there remained not so much as one of them.

29 But the children of Is'ra-el walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

30 Thus the LORD saved Is'ra-el that day out of the hand of the E-gyp'tians: and Is'ra-el saw the E-gyp'tians dead upon the sea-shore.

31 And Is'ra-el saw that great work which the LORD did upon the E-gyp'tians: and the people feared the LORD, and believed the LORD, and his servant Mo'ses.

General Statement.

On the morning after the first feast of the passover, the Israelite host, perhaps two millions in number, began their journey, hurried away by the command of the king. They went forth not in disorder, but in an

organized array, led by their chieftain, and divided into their twelve tribes, with households and families. Before them appeared in the sky God's banner guiding them, as a fiery cloud. On the border of Egypt they

were confronted by a great wall, built by the earlier Pharaohs as a defense against attack, and stretching from sea to sea. Through this wall three great roads passed to the East; one along the Mediterranean, one across the desert, and one by the Red Sea. Moses chose the latter, and led his people southward, toward the sea. But the Egyptians had now recovered from their terror, and were again eager to keep their former slaves, and the Israelites may have found the Red Sea road closed against them. Therefore they turned southward, by divine direction, and marched directly toward

the head of the sea. Here they seemed to be shut in between the waters in front, the cliffs on either side, and the Egyptians on their rear. Night fell upon the scene, and in the darkness a path was hewn out for God's people across the waters. With the morning light they saw a ridge of sand rising between two lakes. They followed their leader across in safety, and as a free people stood on the shore of the wilderness, with the broad sea between them and the land of their oppression.

Explanatory and Practical Notes.

Verse 19. The Angel of God. The visible manifestation of a pillar of cloud, which attended the march of Israel as a messenger from God. **The camp of Israel.** Which was then located near the sea, with mountains on either side, and the Egyptian host in the rear. **The pillar of the cloud.** The host, spread out over many miles, was furnished with a signal which all could see, in a fire surrounded by a cloudy covering, which moved before the array, and by its rising or abiding directed the march. This was entirely miraculous, and cannot be accounted for on natural grounds. With the birth of a nation through which the world is to be saved, supernatural accompaniments are to be expected. (1) *God is with his people still, though unseen.* (2) *Our pillar of cloud is the Holy Spirit, which only God's people recognize and follow.*

* **20. It came between.** From its station on the right, the column removed to the rear, becoming a wall between the two armies. **Cloud and darkness.** The Rev. Ver. reads, "And there was the cloud and the darkness, yet gave it light by night." To the Israelites it was a bright and glorious cloud; to the Egyptians it was a threatening storm-cloud. **The one came not near the other.** God kept his people safe from their enemies by a cloudy wall which rose as a barrier. (3) *God's ways are dark to the world, but light to his people.* (4) *God still stands as a shield around his Church.*

21. Moses stretched out his hand. Thus the rising of the wind and the removal of the waters are in the narrative distinctly connected with the act of Moses, which was under a divine direction. **The sea.** The Red Sea, called in the Bible *Yam Suph*, "the sea of rushes." It is 1300 miles long, and nearly 200 miles wide. The northern end is cloven asunder by the peninsula of Sinai, forming on the west the Gulf of Suez, and on the east the Gulf of Akaba, or *Arabian Gulf*. Various reasons have been given for its name, as the red cliffs on its shores, the coral under its bed, in some places the microscopic animals which tinge its waters, etc. **A strong east wind.** A powerful north-east wind (which would be called "east" by the Hebrews), aided by the outflowing tide, caused the water to recede from its bed along a shallow ridge in front of the Israelites. **Waters were divided.** Not by being heaped up as a wall, for which there is no warrant in the statements of the history, but by leaving bare flats, with lakes on each side, north and south. (5) *God has natural as well as supernatural instrumentalities at hand for the accomplishment of his purposes.*



22. Went into the midst of the sea. The place was probably near the town of Suez, on the gulf of the same name, where the sea is about three miles wide. They were compelled to cross the Red Sea, instead of going around its head, probably because a fortified wall extended from the Red Sea to the Mediterranean. **The waters were a wall.** This does not mean that the waters stood up perpendicularly on each side, but that they were a protection from attack during the crossing. The expressions in Exod. 15. 8 and Psa. 78. 13 are poetical, and not to be interpreted literally.

23. The Egyptians pursued. Following in the darkness, and perhaps not aware that they were being led into the sea. **Pharaoh's horses, his chariots, and his horsemen.** In ancient times the horse was used only for war, and generally not as cavalry, but with

chariots, each of which carried a driver and a soldier. In this case the foot soldiers were left behind, that the pursuit might be the more rapid.

* **24. In the morning watch.** Between two o'clock and sunrise. **The Lord looked.** Some special display of wrath is here implied. From Psa. 77. 15-20, other hints of Scripture, and the tradition given by Josephus, it has been concluded that a heavy storm, with thunder and lightning, took place while the Egyptians were in the sea and the Israelites were safe on the further shore. This must have greatly alarmed the Egyptians, for such storms do not occur in Egypt once in a generation.

25. Took off their chariot wheels. The wheels became mired in the mud and sand, and many of them were broken off, so that the chariots were moved with great difficulty. **Let us flee.** Just such panics have many times seized whole armies, and driven them into defeat and flight. **The Lord fought for them.** They began to realize, but too late, that they were fighting against a Being who was mightier than their own gods. (6) *God is always battling in behalf of his people.* (7) *It is well for every man to be found fighting on God's side.*

26, 27. The Lord said. We notice that throughout this chain of events Moses acts and speaks as the messenger of God, who is the Supreme Ruler. **Moses stretched forth his hand.** Probably holding in his hand the rod by which he had called down the plagues upon Egypt. **The sea returned.** When the wind ceased and the tide turned, a sudden rise in the waters took place, and the separated seas became one, overwhelming the marching army between them. **To his strength.** The tide comes up so suddenly in the Gulf of Suez that on one occasion Napoleon and his suite were with difficulty saved from drowning while crossing at low water at the very place where the Israelites passed over. **The Lord overthrew the Egyptians.** This was not an act of vengeance, though such might have been deserved. It was necessary that the Egyptian power should be so broken that no attempt would be made to interfere with the journey of the Israelites through the wilderness.

28, 29. Covered the chariots. It is a question whether Pharaoh himself perished with his army. His death is not distinctly stated, and is doubted by Wilkinson, but asserted by Canon Cook. **Walked upon dry land.** They were safe where others were in peril, because their God was their guard.

30. The Lord saved Israel. We cannot tell just where the boundary line ran between the natural and the supernatural in this event. But the course of affairs was under a divine direction, in answer to the prayer of Moses, and the tide was so timed as to save Israel and destroy Israel's enemies. **Dead upon the sea-shore.** According to Josephus, the Jewish historian, a west wind aided the current to carry the bodies to the shore on the desert side, and through them the Israelites were supplied with arms.

31. Feared the Lord. They learned the lesson of reverence for God and trust in his power, from their experience of his mercy. Their fear was very different from the blind terror of the Egyptians. One was the dread of an enemy, the other was the loving regard of a son. (8) *He who has realized God's grace will have confidence in him.* **His servant Moses.** They trusted in Moses as God's representative and as their own divinely appointed leader.

HOME READINGS.

- M.* The journey to the sea. Exod. 13. 17-22; 14. 1-9.
Tu. The pursuit to the sea. Exod. 14. 10-18.
W. The escape through the sea. Exod. 14. 19-31.
Th. The song of Moses. Exod. 15. 1-29.
F. Baptism in the sea. 1 Cor. 10. 1-12.
S. Through Jordan dry-shod. Josh. 3. 7-17.
S. With Christ on Galilee. Matt. 14. 22-33.

GOLDEN TEXT.

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. Isa. 43. 2.

LESSON HYMN. 11.

Hymnal, No. 679.

"When through the deep waters I call thee to go,
 The river of sorrow shall not overflow;
 For I will be with thee thy trials to bless,
 And sanctify to thee thy deepest distress.

"The soul that on Jesus hath leaned for repose,
 I will not, I will not desert to his foes;
 That soul, though all hell should endeavor to shake,
 I'll never, no never, no never forsake!"

TIME.—1491 B. C. Just after the passover.

PLACE.—Pihahiroth. The sea.

DOCTRINAL SUGGESTION.—The supernatural in religion.

QUESTIONS FOR SENIOR STUDENTS.

1. The Cloud.

When did the cloud, mentioned in ver. 19, first appear?

Where was it wont to be when Israel was marching?
 How long did this cloud remain as the guide of Israel? Exod. 40. 38.

What ought to have been the effect of the cloud moving to the rear upon the minds of the people?

What was the purpose of this cloud?
 Is it like any thing in secular history?
 What did it become to the people in their years of wandering?

2. The Sea.

What part of the Red Sea did Israel cross?
 What led them to this entrapped position between the mountains and the sea?
 What was the means that opened the sea—natural or supernatural?

What purpose did Moses's outstretched hand subserve?
 Of what was the wide sea spread before them a type in our lives?

What was the one essential to deliverance?

3. The Foe.

How came Israel to have a foe in the rear?
 What was the first effect upon the people? ver. 10-12.
 What promise did Moses make them of deliverance?
 Why did these Egyptians follow so eagerly?
 How was their destruction effected?
 How complete was it? Psa. 136.

How does the fact that the Israelites were not molested in the peninsula corroborate the Bible story?

How generally was this story believed by the Jews even to latest times?

Practical Teachings.

In God's providence very often what is light to one man is dark to another. Why?

The extremity of Israel was God's opportunity.
 The command of God was explicit: "Go forward."
 What God wanted was not vain cries for deliverance, but action.

Let us learn these lessons:
 God is always ready to help when help is needed.
 God could not have helped them then if they had not obeyed.

God never leads a man into difficulty without providing an escape.

If there is no way of escape opened, be sure God did not lead you. You went by yourself.

Hints for Home Study.

1. This is an exceedingly important lesson; therefore, study it with great care. Read over and over till you can tell it like a familiar story.

2. Try to picture to your mind the whole scene. The

mountains in the rear; the sea before; a foe close at hand; no escape possible; a frightened people; a praying leader! and then the first sign of help: the slowly changing pillar of cloud.

3. Read chap. 15, to see how Moses describes the deliverance. Read also the Psalm which describes it.

4. Find other Scripture incidents where the waters of rivers or seas yielded obedience to God's servants acting under his direction. Can you think of four others?

5. Find for yourself two practical lessons not given already.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Cloud.

Who removed from before the camp of Israel?
 What was the symbol of the divine presence?
 Between whom did the cloud come?
 How did it appear to the Egyptians?
 How to the Israelites?

2. The Sea.

What did Moses do to make a path through the sea?

What did God do?
 Where did the Israelites then go?
 What wall was on either side?
 What promise of safety does God give to all his people? (See Golden Text.)

3. The Foe.

What foe pursued the Israelites?
 Who saw the Egyptians in the morning?
 How did the Lord "trouble" the foe?
 What discovery did they make too late?
 What command did Moses receive?
 What became of the Egyptians?
 How many of them escaped?
 What deliverance came to the Israelites?
 What did the people see?
 What promise was thus fulfilled? v. 13.
 What effect had the deliverance on Israel?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That God is the defense of his people?
2. That God's enemies are sure of defeat?
3. That miracles are an aid to faith?

Hints for Home Study.

When did the pillar of cloud first appear to the Israelites?
 How long was it their guide?

QUESTIONS FOR YOUNGER SCHOLARS.

Who pursued the children of Israel after they left Egypt? **Pharaoh and his army.**

What moved and stood between the Israelites and the Egyptians? **The pillar of cloud.**

Of what was this a sign? **Of the presence of God.**
 Where does God ever stand? **Between his children and their enemies.**

What did the cloud bring to the Egyptians? **Darkness.**

What did it give to the Israelites? **Light upon the way.**

What did Moses do? **He stretched out his rod over the sea.**

What happened? **God divided the waters by a strong east wind.**

What did the Israelites do? **They passed over the bed of the sea on dry ground.** (Repeat the Golden Text.)

Who followed after them? **Pharaoh and his soldiers.**

What did God command Moses a second time? **To stretch out his arm over the sea.**

What happened? **The waters rushed together.**

What became of the Egyptians? **All were destroyed.**

What effect did their great deliverance have upon the Israelites? **They believed in God.**

What did they take Moses to be? **Their leader,** given them of God.

Words with Little People.

Beware lest you end be like Pharaoh's.
 Heed the warnings God has given you.
 Accept the Saviour he has sent you.
 Believe in his power to deliver you from Satan and his hosts.

THE LESSON CATECHISM.

[For the entire school.]

1. By what were the Israelites led out of Egypt?
By a pillar of cloud and of fire.
2. Where were the Israelites led? **Through the Red Sea.**
3. How were they enabled to pass through the sea?
The waters were divided.
4. What became of the Egyptians who pursued them? **They were drowned.**
5. What is the promise in the **GOLDEN TEXT**?
"When thou," etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.**The God of Israel.****I. HIS PRESENCE.***The Angel of God, which went before.* v. 19.

"God is in the midst of her." Psa. 46. 5.

"Walketh in the midst of thy camp." Deut. 23. 14.

II. HIS PROTECTION.*Between....the Egyptians and....Israel.* v. 20.

"Some trust in chariots....we....God." Psa. 20. 7.

"Fear thou not....I am with thee." Isa. 41. 10.

III. HIS GUIDANCE.*Gave light by night.* v. 20.

"Thy word is a lamp." Psa. 119. 105.

"Hid to them that are lost." 2 Cor. 4. 3.

IV. HIS POWER.*Caused the sea to go back.* v. 21.

"Didst divide the sea by thy strength." Psa. 74. 13.

"Turned the sea into dry land." Psa. 66. 6.

V. HIS DELIVERANCE.*Went into the midst of the sea.* v. 22.*The Lord saved Israel that day.* v. 30.

"He saved them for his name's sake." Psa. 106. 8, 10.

VI. HIS DESTRUCTION.*The Lord overthrew the Egyptians.* v. 27.

"With what measure ye mete." Matt. 7. 2.

"What he did unto....Egypt." Deut. 11. 4.

VII. HIS LESSON.*The people feared....and believed.* v. 31.

"Believed his words....sang his praise." Psa. 106. 12.

"They on the rock....believe." Luke 8. 13.

THOUGHTS FOR YOUNG PEOPLE.**The Lessons of the Great Deliverance.**

1. We learn that however weak and helpless God's people seem to be they have a mighty protector; and however strong wrong may be it is weak when God stretches out his arm against it. It is always safe to be under God's care.

2. We learn that all of God's government in the world is to advance his cause. He did not love Israel as Israel, nor hate Egypt as Egypt. But those who oppose his plans for the salvation of the world are his enemies, and those who aid them are his people. Are we his friends or his foes?

3. We learn that God controls all the forces of nature to save his people and to help his cause. Seas and storms, tides and currents all obey his will. There are many miracles which do not seem to our eyes to be miraculous, because they are wrought in accordance with law.

4. We learn that God's people may fearlessly venture wherever he leads them. They are safe in the Red Sea if God points them toward it.

5. We learn that those who fight against God are sure of defeat and overthrow. Right may be on the scaffold and wrong on the throne: yet the throne shall fall, and all its power shall be destroyed.

Berean Methods.**Hints for the Teachers' Meeting and the Class.**

Draw a map showing the march of the Israelites from Rameses to and across the Red Sea....Sketch the events of the "exodus" or going out of the Israelites....Illustrate its importance by reference to the Declaration of Independence, and the beginning of our own national history....Show the four elements working together in the deliverance: 1) God's part in the command and control of nature. 2) Moses's part in prayer, faith, and obedience. 3) Nature's part in the tide and storm and wind. 4) Israel's part in following God's leading and "going forward."....The purposes of this deliverance: 1) To protect. 2) To awaken faith. 3) —. 4) —. ...What it teaches about God: 1) Power. 2) Love for his people. 3) Watchfulness over his cause. ...What it teaches about God's government. (See Thoughts for Young People.)....Illustrate from English history in the defeat of the Spanish Armada, when Protestantism was in danger of destruction. The Spanish fleet was entirely destroyed by a great storm, and the medal struck by Queen Elizabeth was inscribed, "He blew with his winds and scattered them"....Similar deliverances in Bible history: Samuel, David, Asa, Jehoshaphat, Hezekiah, Peter, etc.

References. FREEMAN. Ver. 23: Egyptian chariots, 119; The horsemen, 222. Ver. 24: The morning watch, 121.

Songs from the Epworth Hymnal.

10. Heavenly Father, we adore thee.
22. All unseen the Master walketh.
102. The cleansing wave.
142. Jesus, my portion.
153. Precious promise.
180. He leadeth me.
186. The Lord will provide.
188. Lead, kindly Light.
212. Come, ye that love the Lord.

Primary and Intermediate.**LESSON THOUGHT. The Way of Faith.**

INTRODUCTORY. Let some one tell what the "feast of the passover" was, by whom eaten, and when. Who is our Passover? When are we safe from the angel of destruction? Teach the meaning of "Exodus," and tell that on the sad night when one lay dead in every house of the Egyptians, the frightened king sent for Moses and begged him to take the Israelites away, and they started out guided by God himself. To be taught: 1.) That God leads his people. 2.) That they need not fear their enemies. 3.) That faith's way is the only safe way.

1. Tell that when Jacob and his sons came into Egypt, many years before, there were only seventy people. God had increased them so that now there were six hundred thousand men, and many women and children. They had also many cattle, and much gold and silver. This was a great army to lead, but it was

God's army, and he did not forget them for one moment. A pillar of cloud went before them by day to show the way, and at night a pillar of fire was before them to give them light. This was a sign of God's presence, and it teaches us that God is with his children now, to guide them and comfort them.

2. Tell how Pharaoh was sorry that he had let the Israelites go, and so took a great army and pursued them, hoping to bring them back and make them slaves again. Now the Israelites were afraid. Make with flat crayon, in one corner of the board, a mountain, and in the lower, opposite corner, the outline of a sea. Here were the Israelites between, and Pharaoh coming with an army. They said, "We cannot get back over the mountain, nor can we go through the sea." They forgot that God was greater than the mountain or the sea! Tell how the pillar of cloud stood between Pharaoh's army and the Israelites, and brought darkness to the Egyptians, while it gave light to God's people. Teach that God's children now need not fear when enemies are behind and before them, for God is there too, and where God is there is strength and safety.



3. Tell how the frightened Israelites came right down to the sea-shore, not knowing what way God would make for their escape. To the eye of the body it looked as though they would walk right into the sea and be drowned, but to the eye of the heart that believed

God there was a safe path even in the sea. Outline a path through the sea, somewhat irregular; use white, flat crayon upon it, and on the white path make in large black letters the word "Faith." Then tell the wonderful story of deliverance to the Israelites and destruction to the Egyptians, and emphasize the Golden Text. Show that when we are walking in God's way we need never fear, for he has made the way of faith a safe way. This is the way all of God's dear children have walked in, and he wants us to walk in it.

Blackboard.

BY J. B. PHIPPS, ESQ.



This illustration needs no explanation, but the following suggestions are made in regard to the drawing. Draw the pillar of fire, at the right hand corner, with yellow chalk, making the inside red; the road-way through the sea with brown chalk, and the irregular lines that represent the sea with dark blue and white. The white should be used to lighten up the blue occasionally. The pathway is that of obedience, and the illustration is designed to show that "thus the Lord

saved Israel," because they walked in obedience and faith. Even so will he save all who trust in and obey him. If he saves the good, what hope hath the wicked?

Lesson Word Pictures.

"Our slaves gone, really gone?" cries Egypt. Yes, the slaves have fled. Gone, the old slave-song at the creaking water-wheel on the Nile, in the wide wheat-field, in the rough quarries, in the hot brick-yards! Yes, a great, confused, tramping, panting host, driving flocks and herds, lugging furniture, their very kneading-troughs strapped upon their backs! Good-bye, water-wheel and brick-yard! Good-bye, old slave-master! Good-bye, Pharaoh—no, not just yet! The great, panting host struggling on toward freedom turn toward Egypt one moment, and there are their old slave-masters, sorry they let their bondmen go, and now chasing them! How hard Egypt drives! You can hear the pounding hoofs of the horses and the rumble of the big war-chariots. You can see the angry faces of the old masters. "Yes, we have them!" is their thought. "Penned up by the sea-shore! Hurrah! We will soon turn them about like a flock of cowardly old sheep and whip them back to Egypt. To-morrow, expect a big home-drive of our slaves, that Moses among them!" Yes, there they are, slave-master and slave down by the Red Sea, both waiting anxiously for the morning. But how dark it is toward Egypt! Strange, this darkness! "We have them safe, though," say the chuckling slave-masters, rubbing their hands. "They are penned up on the other side of that darkness." The other side? If Egypt could only have seen that other side, and beheld the clear, beautiful light there! If, looking up, they could only have seen the mighty Angel of the Lord on guard! They saw nothing. It was so very dark! They could hear something, though! How the wind did blow that night! How it moaned and stormed and howled! Egypt could hear that, the driving backward and forward of that mighty broom, the wild night-wind, as Jehovah swept the bed of the Red Sea dry! What an awful night for Egypt there at the Red Sea, this tornado blocking them and this darkness confounding! Somebody found out that the huge slave encampment was deserted! "Our slaves gone! Our slaves fleeing over the bed of the sea laid bare by the accursed wind!" cry the slave-catchers. "To the chase! To the chase! Follow them up!" Away go the hounds of blood. On, on, on! Down into the bed of the sea, the drivers urge their horses. Faster, faster! They are gone, though, O Egypt! Your slaves will never come back, with their bleating flocks, their lowing herds, their kneading-troughs, their—and what else? Look, if you can! In the midst of this vast exodus, lifting tenderly, reverently, steal away the bearers of the dead, and the bones of great Joseph are on the bier. Prophecy has come true. The mummy has stirred at last. Great Joseph still lives, and he leads great Pharaoh in the race. Israel is ahead, and behind is Egypt, the chariots clattering, the warriors gripping sword and spear as they shout through the night. But look at that cloud ahead! The storm bursts out of it. How terrible are the lightnings as the Almighty looks out of his hiding-place! How heavily go the chariot-wheels! And is the water coming back? Yes, halt, Egypt! Turn, Pharaoh, flee for your life! There is a man who has been lifting his hand above the sea on the other bank. Turn, Egypt! You have seen that mighty hand before. And now, through the dashing waters, Pharaoh's host is struggling back toward Egypt! But what a hopeless struggle the gray light witnesses as it steals over the turbulent sea,

rising higher and covering forever the taskmaster and his whip! And hark! On the other side, what a great chorus from those who once were slaves, from their wives and little children. It is the song of liberty, the jubilee of those whom God had led out of bondage, triumphing gloriously.

LESSONS FOR JUNE, 1887.

JUNE 5. The Manna. Exod. 16. 4-12.

JUNE 12. The Commandments. Exod. 20. 1-11.

JUNE 10. The Commandments. Exod. 20. 12-21.

JUNE 19. Second Quarterly Review.

The Teacher's "I's."

BY SARAH GERALDINA STOCK.

If there is any person in whom egotism is a mistake, it is certainly the Sunday-school teacher. Whatever he may carry with him when he goes to meet his class, he had better leave behind the capital "I" of importance and imperiousness, taking only the small "i" of personal experience and kindness. 'Self is an unwieldy burden at all times, and it is a most successful hinderance toward winning a child's fancy and a child's heart. There are, however, four "I's" which I would recommend every teacher to seek and to cultivate, and about which I desire to say a few words.

No. 1. INTEREST.

This is the "I" which we must set in the foremost place. It is not the teacher's goal, but it is the way toward the goal. If you can interest a person you possess a powerful lever for moving him. Was it not this which the Princess Schehereazade (I am not sure of the name!) in the *Arabian Nights* used with such effect as to save her own life and many other lives besides? The Eastern despot of the tale was caught by the guile of a fascinating story.

The Sunday scholar is pre-eminently an individual who needs to be "caught with guile." He is both volatile and exacting. He comes to school with a head full of things in entire contrast to the sacred truths you desire to teach him. He has just conceived a new way of making mischief, and is burning to experiment with it. Or he has just quarreled with another boy and is determined to "pay him out." Or she (for the other sex are not greatly dissimilar) is full of some exciting bit of news, and ready to communicate it, not only to the class, but to the teacher also. Or she has got on a new bonnet, and is full of the appearance she presents and of the effect to be produced on her companions.

Here is, in many cases, the raw material on which the teacher, Sunday after Sunday, has to work. Into such vessels he has to pour diviner truths. He goes forth, let us hope, with high and holy desires for the spiritual welfare of the children committed to him for the hour of Sunday-school, but he is confronted at the very outset by a harassing want of receptivity in them.

But is this indeed a fault of childhood? Does not the difficulty lie rather in the opposite direction? Why is it that the water you are attempting to pour into that vessel is spilled on the ground? It is not that the vessel is incapable of receiving, but that it is already full. It wants emptying. So with the mind of the Sunday scholar. It is crowded with all sorts of images continually coming and going, and there is no clear space left for the teacher. How is such a space to be gained? Not as with the vessel, by first emptying it; the child's mind, like nature, "abhors a vacuum." You must try a different process. Dr. Chalmers has told us of "the expulsive power of a new affection." Try the "expulsive power of a new attraction." Bring in the first "I." Interest them. The child will never put aside his own thoughts in readiness to receive yours. Yours will have to make their own way and clear the field for themselves. You must present your scholar with something fresher, or something brighter, or something more absorbing than what he has already. If you only do this you will find him receptive enough.

There are some teachers who, with perhaps the best intentions, admirably understand how not to do it. "Now then, girls," said one, "I'm going to give you a lesson!" The girls stared with surprise, as well they might, but I fear that momentary surprise was all the effect the teacher produced on them. And there are some who have discovered the secret how to do it. Eager faces surround them; there are no signs of weariness; there is neither fidgeting nor distraction. The class seem to hang upon their lips. Where have they gained such a power?

Some, it is true, have much tact, and much natural attraction of manner. But that is not all, nor is it the chief source of their success. They have set themselves to interest the children, and to this end they have made a double study.

First, they have studied the lesson. They have availed themselves of every help toward the full understanding of it, and have furnished themselves with every thing within their reach that can throw light upon it. They have dug down deep into it, and meditated upon it, and gone over it again and again. The consequence has been that they are interested in it themselves. And interest is infectious. With what has fascinated yourself you may fascinate others. What has absorbed you may absorb them too for the time. The thing that is filling your own mind and heart will hardly be spoken of coldly, stiffly, or carelessly. Your manner will show that you have something to bring forth to the class which is worth hearing and worth thinking about.

But this is only one side. Secondly, they have studied the children—these particular children, if possible—and if not these, they have studied children generally; have noticed them, and watched them, and learned to understand their minds and their ways. A general who contemplates invading

an enemy's country endeavors to make himself acquainted with the various roads by which it may be entered, or the different passes in the mountains which may shut it out from his own. To mistake the road, or to attempt some way impracticable for the passage of an army, might make irretrievable failure. The successful teacher has exercised the same wisdom. He knows the various roads into child-mind, and he chooses the shortest and best route toward the place for which he is bound, according to the age, understanding, and circumstances of the class.

And so he comes to them, not with some far-away tale of beings unlike themselves, into whose ways and feelings they cannot enter, nor with doctrines clothed in big words conveying no reality to their minds. He comes to tell them of men and women "of like passions" with those round about them, nay, with themselves, children though they are; and of living realities which affect their everyday life, their rising up and lying down, as well as the future in store for them.

Children are, unconsciously to themselves, great critics, and good ones, too. Whoever would win their attention must have something to give them. They are not caught, as adults too often are, by high-sounding phrases and oratorical tricks. What they demand is a living, breathing reality—the laying of your heart and thought and interest along-side theirs. This is partially accomplished if you interest them. But it demands something more—another "I," of which we must speak next time.

Continental Sunday-School Mission —France,

BY AN ENGLISH CORRESPONDENT.

THE first school was organized at Bordeaux, in 1815, by the help of a grant of £10 from the London Union. The first in Paris was opened in 1818. Others followed at intervals until, in 1852, the Paris Sunday-School Society was formed at the solicitation of the London Committee. There were 125 schools with over 7,000 scholars. In 1862, there were reported 600 schools in existence.

To assist the efforts of the society the London Union, since 1864, has paid wholly or partially the salaries and traveling expenses of missionaries, besides making numerous grants in aid of the publishing department. Thus £25 were granted in 1867 for a "Sunday-school publication stall" at the exhibition of that year, and in 1871 £200 were remitted toward a heavy loss consequent upon the war, the American Union also contributing \$200. From 1864 to 1876 three missionaries labored in succession, one of whom, Pasteur Caron, was killed during the siege of Paris while carrying a wounded soldier to an ambulance. One who was appointed in the latter year still continues zealously at work. For several years the well-known Jean Paul Cook was also employed in this capacity, and at his death a successor was chosen,

who yet renders active and worthy service. Eighteen months ago a third was selected to labor among the schools of the McAll Mission in Paris, the London Union bearing the cost.

There are now 1,184 schools, attended by 45,000 scholars, but a large number are rather like "Separate Services" for the young, or Bible classes, than ordinary Sunday schools. Gradually, however, the friends are endeavoring to adopt the class system, and to profit by English and American experience and example.

A magazine was begun in 1863, *Le Musée des Enfants* (Children's Museum), which only lived five years. Another, *La Feuille du Dimanche* (Sunday-Sheet), was started in 1874, and a third for teachers, *Léçons Bibliques* (monthly notes on International Lessons), in 1878. Subsidized largely by the Continental Mission, both are still published and are growing in favor and usefulness.

Thoughts for the Quiet Hour.

—No perfume can be so sweet as the holy obedience of the faithful.—*Bishop Hall.*

—Do good, and you will leave behind you a monument of virtue which the storm of time can never destroy. Write your name in deeds and words of kindness, love, and mercy on the hearts of the thousands with whom you come in contact year by year, and you will never be forgotten. Your name and memory, when you are gone, will be as legible in the hearts of those whom you have blest as are the stars on the brow of evening.—*Chalmers.*

—If any be but weak, how strong is He!
To dead men life He is, to sick men health;
To blind men sight, and to the needy wealth;
A pleasure without loss, a treasure without stealth.
—*Giles Fletcher.*

—Professor Phelps gives these three stages of growth respecting prayer in the Christian consciousness: Prayer as a refuge in emergencies, prayer as a habit at appointed times, and prayer as a state of continuous living. There can be no doubt but that the last stage is the ideal one.—*Indiana Baptist.*

—The end of learning is to know God, and out of that knowledge to love him and to imitate him, as we may the nearest, by possessing our souls of true virtue.—*Milton.*

—We may well be distrustful of a zeal which goes out only for the conversion of men, and is unaccompanied by any thought or prayer or loving method in behalf of those who are already in the brotherhood of believers.—*Advance.*

—The three lessons all are the better for knowing—that cheerfulness can change misfortune into love and friends; that in ordering one's self aright one helps others to do the same; and that the power of finding beauty in the humblest things makes home happy and life lovely.—*Christian Union.*

—The love of men is good, whilst it lasteth; the love of God is better, being everlasting.—*Warwick.*

—We had better make a score of seeming mistakes in a day's Christian service than to make the one awful mistake of neglecting to perform that service.—*The Kingdom.*

— Nothing is more precious than time, and those who misspend it are the greatest of prodigals.—*Theophrastus*.

— Necessity brought the prodigal son to the Father, but love brought the father to the prodigal. The prodigal "came." The father "ran." Love travels faster than necessity.

— "You never get to the end of Christ's words," said Dean Stanley. "There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away, and after all the use that is made of them they are still not exhausted."

— Be attentive only to perform thy duty; leave the event to God, and be assured that under the direction of his Providence "all things shall work together" for a happy issue.—*Blair*.

— You ask me which is the best commentary on the Bible? I answer, the Bible; for the several paraphrases and translations of it in the polygot, compared with the original and with one another, are, in my opinion, to an honest, devout, industrious, and humble mind infinitely preferable to any commentary I ever saw.—*From a letter written to John Wesley while at Oxford, by his father.*

— All truly wise thoughts have been thought already thousands of times; but to make them truly ours we must think them over again honestly till they take root in our personal experience.—*Goethe*.

Book Notices.

The Heretic Priest, and other Tales. Translated from the Dutch. New York: Phillips & Hunt. The Reformation was one of the most important epochs in the history of the world. It is well, therefore, to have its facts and its spirit thoroughly understood by our young people. These four stories of the Reformation in Holland are well written, equally well translated, and full of interest. They will give color and vividness to the history of the sixteenth century. Price, \$1.

The Amber Star, and A Fair Half-Dozen. By Mary Lowe Dickinson. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Whatever this author has written is worth reading. Both these stories relate to life with which she has enjoyed ample opportunities of acquaintance, from travel and philanthropic labors. The first story is of a child lost among the Italians of New York, and discovered by means of an amber star which had been her mother's gift. The other story is of six girls, "a fair half-dozen," who undertook to help the deserving poor. The book will do good in the Sunday-school library. Price, \$1 25.

A Daughter of Pharaoh. A Tale of the Exodus. By Fred Myron Colby. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. An historical story, having its scene in Egypt at the time of the bondage and the exodus of the Israelites. It is true to all the customs and history of the time, and will bear comparison with *Uarda* in its accuracy and interest. Even the incident of a princess marrying a Hebrew fugitive is not improbable, according to Egyptian evidence. The story will help to make an interesting period in history real to the reader. Price, \$1 50.

Rallying Songs for Young Teetotallers. Compiled by Miss L. Penney. New York: National Temperance Society and Publication House. A useful collection of music for Children's temperance meetings.

School-room Games and Exercises. By Elizabeth G. Bainbridge. Chicago: The Interstate Publishing Co. This book shows how play may be made to help education. Games are given in this book for the teaching of geography, history, spelling, grammar, arithmetic, and calisthenics. Teachers of little children in secular schools will find this a helpful little volume.

The Roses of Ringwood. By Emma Marshall. New York: Robert Carter & Brothers. This is an English story above the average in merit and interest, but after the regulation pattern. There are the usual "manor" and "rectory" in the foreground, with a pauper hovel in the distance. There are the rather threadbare incidents of semi-aristocratic life among young people, connected with misused "pocket-money," the incompatibilities of relatives, and a condescending charity toward the poor. The "Roses" are three girls of the same name, two of them twins, and the third a neglected child who became a circus-rider, but is reclaimed. Her character and her story form the best portion of the book.

Psychology. By John Dewey, Ph.D. New York: Harper & Brothers. This subject possesses, and will always possess, a deep interest to thinking minds; for it is the subject of thought as related to mind itself. This work has been written in the light of the most recent knowledge in philosophy, by a professor in one of the leading universities, for the use of his own classes. It will be useful to teachers, to students, and to thoughtful readers.

The Squire of Sandal-Side. By Amelia E. Barr. New York: Dodd, Mead & Co. All the stories by this author possess the excellent characteristics of a definite plan to which every incident is related, a portraiture of character which shows individuals and not lay-figures, a description of customs and life which have the flavor of locality, and a clear moral purpose. This story is located in the "north country" of England, and gives an insight to the plain but romantic life of the farm and sheepfold, as well as of the manor. It will not lack for readers, and it will hold them to the end of the book.

Literary Salad. By Rose Porter. Chicago and Boston: The Interstate Publishing Co. Not a book, but a game, which gives quotations, and teaches the players to name their authors. It will cause a little literature to percolate into the minds of young folks without their knowing it.

Poppy's Presents. By Mrs. Walton. New York: Robert Carter & Brothers. A little book, containing a short story, but an excellent one, by the author of "Christie's Old Organ."

Willful Winnie. By Annie S. Swan. London, Edinburgh and New York: T. Nelson & Sons. The story of a little girl who was compelled to learn in the school of Dame Experience—who teaches thoroughly but has high prices—that self-will is not the best will.

Little Fishers and their Nets. By Pansy. Boston: D. Lothrop & Co. More young people watch for Pansy's stories than for those of any other writer. They are always cheerful in their tone, and present a sunshiny sort of Christianity; their heroes and heroines never fail of success, in even the most untoward circumstances; and their most improbable events, somehow, look probable, and just the most likely to take place. An intelligent lady once said in our hearing that whenever she read one of Pansy's stories she always felt like going right out to do some good to

somebody. This story, telling how a little girl reclaimed her father from drunkenness and transformed her home, is fully up to the average of the author's writings.

The City Youth. By H. Thain Davidson, D.D. New York: A. C. Armstrong & Son. The short sermons and addresses by this preacher are taking in their titles and lively in their matter. For instance, in this volume, he preaches on David at Saul's Court as "The Young Man from the Country;" on taking care of the body, mind, and soul, from 2 Tim. 4. 13. "The cloak, books, and parchments left at Troas;" on "The Rash Penknife," from Jer. 36. 23. In fact all the subjects are striking, and their treatment is full of interest. Preachers will find suggestions for sermons, and young people will find good counsels in this volume. \$1 25.

Ham-Mishkan, the Wonderful Tent. By Rev. D. A. Randall, D.D. Cincinnati: Robert Clarke & Co. The sub-title of this book states that it is "an account of the structure, signification, and spiritual lessons of the Mosaic Tabernacle, erected in the wilderness of Sinai." It is arranged in the form of a story, with talks by a number of travelers in the Sinaitic desert. It contains all that is known about the Tabernacle, besides some guesses and fancies. As a story it is not a success, and much of the conversation is commonplace, but as a work of information it is valuable.

Not Thrown Away, but Given; or The Story of Marion's Hero. By Mrs. G. S. Reaney. London, Edinburgh, and New York: Thomas Nelson & Sons. This is a better story than most of the English Sunday-school books. Marion is a girl of noble, but unformed nature, which matures into a fine character; and her hero, Conrad Tracey, is a young man whose life, given up to working for Christ among the London masses, appears to most of his friends "thrown away," while the end shows that it has been consecrated to the highest purposes. But why should the expression, "entering the Church," be so constantly employed in England when "entering the ministry" is meant? Are none but ministers in the Church? Price, 80 cents.

The Children's Mirror: A Treasury of Stories. By Cousin Kate. London, Edinburgh, and New York: Thomas Nelson & Sons. Nine stories strung on the connecting thread of a series of pictures, about which they are told by a mother to her children. Some are very good, others are a trifle dull. Price, \$1.

Georgie Merton; or, Only a Girl. By Florence Harrington. London, Edinburgh, and New York: Thomas Nelson & Sons. Georgie is a girl who can climb trees and run races; warm-hearted and generous, cheerful and self-reliant in nature. She comes out nobly from all her adventures, and is an admirable character. The young folks will like this story, and we recommend it to them. Price, 80 cents.

"Way to Win" Series. By Robina F. Hardy. 6 vols. 18mo, cloth, 36 illustrations. New York: T. Nelson & Sons. Price, \$1 50. These six beautiful little volumes are written in a simple and attractive style, and will be sure to captivate their juvenile readers. The several titles are: "His Own Master;" "Launch of the Victory;" "Tim's Basket;" "Frieda's First Lesson;" "The Little Lace-maker;" "The Ghost of Greythorne Manor."

Straight Paths and the Three T's. By Harriet Carson. New York: Thomas Nelson & Sons. Price, 60 cents. The brief stories in this volume are admirably told, and the moral lessons taught in them are well worth learning.

Home for the Holidays. By Mrs. C. C. Campbell. New York: T. Nelson & Sons. Price, 80 cents. The author has contrived to pack into this volume a great deal of valuable information on a variety of subjects, besides giving several very fine specimens of old legendary tales.

Changed Scenes; or, The Castle and the Cottage. By Lady Hope. New York: T. Nelson & Sons. Price, \$1. Written in an attractive style, and mingling narrative with allegory. This book will be sure to keep the interest of the reader until the end is reached.

Hidden Homes; or, The Children's Discoveries. By M. A. Paull Ripley. New York: Robert Carter & Brothers. This is a very entertaining book, and the reader who begins will very likely finish it; and he who finishes it will probably learn some surprising and interesting facts in natural history. The "hidden homes" are those made by creatures other than human.

The Early Schools of Methodism. By A. W. Cummings, D.D., LL.D. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Dr. Cummings deserves the thanks of all who are interested in the educational work of our Church for the valuable work he here furnishes. He has taken great trouble to obtain the facts concerning the history of our early schools. The interest of Bishop Asbury in educational institutions is clearly set forth. We have also from various writers brief historic statements concerning the later schools of our Church, and a list prepared by Dr. Kidder of all our Methodist schools from the organization of our Church to the present time. We commend the volume to teachers and students as one worthy of study. Price, \$2.

Introduction to Psychological Theory. By Borden P. Bowne, Professor of Philosophy in Boston University. New York: Harper & Brothers. Price, \$2 50. Professor Bowne deals with the abstruse subject of this volume in a manner to win the attention of the thoughtful reader. His style is clear and forcible, and there is an occasional dash of humor which enlivens the subject and adds to the interest of the reader. He discusses the fundamental principles of psychology, dividing his work into two parts: 1. The factors of the mental life; 2. The factors in combination. There is an excellent table of contents, but the absence of an index is to be regretted.

History of Mediæval Art. By Dr. Franz von Reber. Translated by Joseph Thatcher Clarke, with 423 illustrations. New York: Harper & Brothers. Price, \$3 50. To all students of mediæval history and of mediæval art this work will have a special interest, while the general reader will find himself well paid by a perusal of its pages. The arrangement of subjects is somewhat peculiar, but the author claims for it a superiority over that of some earlier histories of art, in that it is simple, natural, and logical. The student is greatly helped by a full table of contents; a complete descriptive list of the numerous illustrations; a glossary of technical terms; an index of artists, and one of places.

The Labor-value Fallacy. By M. L. Scudder, Jr. Chicago: Jeffery Printing Co. This pamphlet should be in the hand of every thoughtful workingman. Socialists and anarchists will not think much of it.

History and Work of the Warner Observatory. Rochester, N. Y. 1883-1886. Vol. I. This is a pamphlet of seventy pages written by Dr. Swift, the Director of the Observatory. It shows the work accomplished since the observatory was opened, and has several valuable prize essays on the remarkable red sunsets of 1883.

CLASS RECORD FOR MAY, 1887.

	May 1.	May 8.	May 15.	May 22.	May 29.
Weather					
Teacher.					
PUPILS.					

Whisper Songs for May.

FIFTH LESSON.
Who would be a slave of Satan,
Following his commands?
Come and join our Captain's army,
Jesus breaks all bands.

SIXTH LESSON.
"I, the Lord, will be thy keeper,"
Listen, little one!
"I will lead thee on life's journey,
Till thy work is done."

SEVENTH LESSON.
Hear the gentle, loving Jesus,
Saying, "Follow me;"
Little hearts, be full of courage,
"I will be with thee."

EIGHTH LESSON.
Sprinkled on my heart so sinful,
May the precious blood
Shed by Jesus Christ my Saviour
Bring me near to God.

NINTH LESSON.
Never fear, O little pilgrim,
But, from day to day,
Listen to the words of Jesus,
Listen and obey.

LESSONS FOR 1887.

Second Quarter.

- April 3. JOSEPH SOLD INTO EGYPT.....Gen. 37. 23-36.
- 10. JOSEPH EXALTED.....Gen. 41. 38-48.
- 17. JOSEPH MAKES HIMSELF KNOWN.....Gen. 45. 1-15.
- 24. JOSEPH AND HIS FATHER.....Gen. 47. 1-12.
- May 1. Israel in Egypt.....Exod. 1. 6-14.
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- May 15. The Call of Moses.....Exod. 3. 1-12.
- 22. The Passover.....Exod. 12. 1-14.
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- 12. THE COMMANDMENTS.....Exod. 20. 1-11.
- 19. THE COMMANDMENTS.....Exod. 20. 12-21.
- 26. SECOND QUARTERLY REVIEW.

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